





No. 265.177



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Family of

William Lloyd Garrison







*Wm Lloyd Garrison*

THREE YEARS'  
FEMALE ANTI-SLAVERY EFFORT,

IN  
BRITAIN AND AMERICA:

BEING

A REPORT

OF THE PROCEEDINGS OF THE

Glasgow Ladies' Auxiliary Emancipation Society,

SINCE ITS FORMATION IN JANUARY, 1834:

CONTAINING A SKETCH OF THE RISE AND PROGRESS OF THE AMERICAN FEMALE  
ANTI-SLAVERY SOCIETIES;  
AND VALUABLE COMMUNICATIONS ADDRESSED BY THEM, BOTH TO  
SOCIETIES AND INDIVIDUALS IN THIS COUNTRY.

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"Can we behold unheeding,  
Life's holiest feelings crushed?  
When woman's heart is bleeding,  
Shall woman's voice be hush'd?"

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GLASGOW:

PRINTED BY AIRD & RUSSELL, 75, ARGYLL STREET;  
AND SOLD BY G. GALLIE, BUCHANAN STREET;  
J. McLEOD, ARGYLL STREET; D. ROBERTSON, TRONGATE;  
AND WILLIAM SMEAL, GALLOWGATE.

MDCCCXXXVII.





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# PROCEEDINGS

AT THE

## PUBLIC MEETING.

GLASGOW, 17th March, 1837.

AGREEABLY to previous advertisement, a Public Meeting of the GLASGOW LADIES' AUXILIARY EMANCIPATION SOCIETY, was held in Dr Wardlaw's Chapel, at Seven o'clock, Evening.

On the motion of *John Ure, Esq.*, of Croy, the HON. WILLIAM MILLS, Lord Provost of Glasgow, was called to the Chair.

The Lord Provost having briefly, but appropriately, introduced the business of the Meeting, called on Mr GEORGE THOMPSON to read an Abstract of the Ladies' Report of their proceedings since the commencement of the Society. It was afterwards,

I. Moved by the *Rev. Alexander Harvey*, Relief Minister, and seconded by *George Watson, Esq.*,

“*Resolved*—That the Report, an Abstract of which has been now read, be printed and circulated, under the direction of the Committee.”

II. “That, in the judgment of this Meeting, this Society has the strongest claims on the zealous support of the Females of Glasgow,

and earnestly invites their cordial and strenuous co-operation, in its endeavours to achieve the deliverance of many thousands of their own sex, who are held in the most degrading bondage—treated with the most revolting cruelty—unjustly deprived of the common and inalienable rights of humanity—and debarred from all the sympathies which flow from the tenderest relationship of life.”

III. Moved by the *Rev. James Godkin*, Independent Minister, Armagh, and seconded by *James Beith, Esq.*,

“ *Resolved*—That whilst this Society desires to acknowledge the Divine Agency in the measure of success which has hitherto attended their efforts, they again solemnly pledge themselves to persevering and increased exertions in promoting the cause of Universal Emancipation; and, animated in the prosecution of this good work by the heroic example of American Females, engage to send them an Address, expressive of the warmest admiration of their zeal—the deep interest taken in all their movements—assuring them of our united and fervent prayers for their preservation and success—and soliciting a continued correspondence with them, that we may be more closely bonded together in this cause of Religion, Justice, and Humanity.”

IV. Moved by the *Rev. James M'Tear*, Relief Minister, and seconded by *Patrick Lethem, Esq.*,

“ *Resolved*—That we rejoice in the formation of Ladies' Societies, both in England and Scotland; and specially tender our thanks to the Ladies' Society of Newcastle, for a donation of £20, per Mr George Thompson.”

V. Moved by *Robert Kettle, Esq.*, and seconded by *William White, Esq.*,

“ *Resolved*—That we express our high admiration of the intrepid and unwearied zeal of Mr George Thompson, in the sacred cause of Human Freedom, and cordially thank him for his invaluable and efficient services; and, especially, for his eloquent Address on the present occasion.”



VI. Moved by *George Thompson, Esq.*, and carried with enthusiastic applause,

“ *Resolved*—That the thanks of this Meeting be given to the Rev. Dr Wardlaw, and the Trustees, for the use of the Chapel; and to the Honourable the Lord Provost for his conduct in the Chair.”

WILLIAM MILLS, CHAIRMAN.

## OFFICE-BEARERS.

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**President,**  
MRS WILLIAM WHITE.

**Vice-Presidents,**  
MRS P. LETHEM, | MRS D. MACINTYRE, | MRS WM. CRAIG.

**Treasurer,**  
MRS NELSON.

**Secretaries,**  
MRS BROWN, | MISS SMEAL.

**Committee,**

Mrs Blyth,	Mrs Harvie,
Miss Brown,	Mrs Hinshelwood,
Mrs Cochran,	Mrs Martin,
Miss Craig,	Miss M'Gregor,
Miss Drummond,	Miss M'Laren,
Mrs Farie,	Mrs M'Tear,
Miss Ferguson,	Miss Muir,
Mrs Fletcher,	Mrs Murray,
Miss Frame,	Miss Muter,
Mrs Robert Frame,	Mrs Pullar,
Miss Fullarton,	Miss Smith,
Mrs Gallie,	Miss Templeton,
Miss Gibson,	Mrs William Thompson,
Miss J. Gibson.	Miss Watson,
Miss Hall,	Miss R. Watson,
Mrs Harris,	Mrs Wright.

### Honorary and Corresponding Members,

Mrs George Thompson.  
Mrs James Johnston.  
Mrs Philleo, (late Miss Crandall.)  
Mrs N. Paul.  
Miss Juliana Tappan, New York.  
Mrs A. L. Cox, do.  
Mrs H. G. Chapman, Boston.  
Mrs James Mott, Philadelphia.  
Mrs D. L. Child.  
Miss Angelina E. Grimké.  
Miss Hussey, Portland, Maine.  
Honourable Mrs Erskine.  
Miss Cruickshank, Edinburgh.  
Miss Beaumont, Newcastle.  
Miss Elizabeth Pease, Darlington.  
Mrs Somerville, Dumbarton.



FROM the unusual length of time which has elapsed since this Report was sent to Press, the Committee think it right to explain, that this has arisen from circumstances over which they have had little control, having been occasioned, chiefly, by a "strike" among the Printers. They, however, have less cause to regret the delay, as it has enabled them to append some highly interesting documents, most of which have been received since the Report was closed. For the whole, the Committee would earnestly solicit an attentive perusal,—being assured, that all who incline, may learn in what way their time, their energies, their influence, and their means, may be best employed in aid of this righteous cause. They would also remind their friends, that whilst we approve and applaud those devoted advocates of the Slave, on both sides of the Atlantic, who are faithfully occupying with the Five talents with which *they* have been entrusted, we shall not be guiltless, unless we are individually doing the most we can, with the *one* talent entrusted to us.



## REPORT, &c.

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THE Committee of the GLASGOW LADIES' EMANCIPATION SOCIETY, feel that it is due to themselves,—the cause in which they are engaged,—and the friends by whom they have been aided in their progress; to furnish an account of their history and proceedings; and to state as distinctly as possible, the views they entertain, and the intentions they have formed in reference to the future. As this is the first document of the kind they have published, it may probably exceed the limits of an ordinary Annual Report; but at the risk of being charged with prolixity, they have deemed it right to place upon permanent record, the documents and facts which illustrate the extraordinary progress of the cause in which they have been engaged; and they feel convinced, that the Report they now submit to the public, will increase in value as the issues of the present struggle are developed, and the first movements gather importance from subsequent events.

The *Glasgow Ladies' Emancipation Society*, is an Auxiliary to the GLASGOW EMANCIPATION SOCIETY, and was constituted at a Public Meeting, in the Rev. Dr. Wardlaw's Chapel, on the 8th of January, 1834; the Honorable the Lord Provost of the city presiding.

The object of the Society to which the Ladies' Society is auxiliary, is the promotion of the Abolition of Slavery and the Slave-trade throughout the world. When first formed, it had a special object; viz., the support of Mr Thompson in his mission to the United States of America. The following minute of the Committee of the Glasgow Ladies' Anti-Slavery Society, (of which the present Society is a re-organization,) is inserted as explanatory of the first step in a measure which has been attended with results as gratifying as they are unexampled:—

The Committee of the "Glasgow Ladies' Anti-Slavery Association," having



heard that Mr George Thompson has received and accepted an invitation from the New England Anti-Slavery Society, to become their Agent, in advocating and otherwise promoting the cause of Slave Emancipation in the United States of America, are not sensible that they step beyond the limits of feminine propriety, when they express their delight at the intelligence, and assure Mr Thompson, that his zeal in a cause which interests all the best feelings of the female heart, has given him a high place in their esteem, and that in quitting his native shores on such an errand, he carries with him their most sincere and ardent wishes for the divine protection, and guidance, and blessing, in the discharge of his commission. Animated by the common feelings of humanity, and bound by the common principles and precepts of Christianity, they cannot without pity, remember the bonds of the oppressed, or think without shame and indignation, of the unworthy treatment to which Slavery subjects so many of their own sex; and they confidently hope that Mr Thompson may receive largely and efficiently the countenance and co-operation of their Trans-Atlantic sisterhood.

C. MACK, }  
E. JOHNSTON, } *Vice-Presidents.*  
C. NELSON, }  
A. F. WARDLAW, } *Secretaries.*

GLASGOW, 8th Oct., 1833.

At the Public Meeting for instituting the Society, the following Resolution was unanimously adopted:—

“That this meeting view with feelings of admiration and respect, the praiseworthy and heroic conduct of Miss Crandall, of Canterbury, Connecticut, evinced in the cause of education among the Coloured females of the United States, and feel themselves called upon to convey to her an expression of their high regard for her personal character, and deep sympathy in the unmanly and unchristian persecution she has endured;—that an Address, founded on this Resolution, be drawn up by the Committee of this Society, and that Mr George Thompson be requested to present the same to Miss Crandall, in the name of the Society, upon his arrival in America.”

The Committee acted in accordance with the above resolution; and in addition to the Address, they raised, by special subscription, a sum sufficient to purchase an elegant piece of Plate, on which was placed the following inscription:—

“To  
MISS CRANDALL,  
Of Canterbury, Connecticut;  
This small offering is presented,  
With affectionate Respect,  
By  
Female Friends in Glasgow:  
In testimony of their high Admiration,  
Of that ardent benevolence, heroic fortitude, and  
Unflinching steadfastness,  
In the midst of wanton and unequalled persecution,  
Which Almighty God hath enabled her to display,  
In her disinterested and noble endeavours,  
Destined to be crowned with honour and triumph,  
To introduce into the privileges, and elevate in the scale  
Of social and religious life,  
A long-injured class of  
Her beloved Country-women.

‘Blessed are the merciful, for they shall obtain mercy: Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven.’

Glasgow, February,  
1834.”

These memorials were conveyed to Miss Crandall by Mr Thompson, who has borne pleasing testimony to the deep joy and fervent gratitude which they awakened in the breast of that amiable and devoted lady. Miss Crandall, (now Mrs Philleo, the wife of a Baptist Clergyman,) is still engaged in the work of educating children of Colour, having the superintendence of a numerous school in Albany, New York.

On the 4th of August, 1834, the Committee received, at the hands of Mr Robert Purvis, an amiable and accomplished gentleman of Colour, a very interesting communication from the Philadelphia Female Anti-Slavery Society, accompanied by a copy of the Declaration of the American Anti-Slavery Society, elegantly printed on satin, and Phelps' Lectures on Slavery, in a bound volume. A suitable reply, dated 3d September, was returned, under care of Mr Purvis.

As the history of Mr Thompson's Mission, is, to a great extent, the history of this Society, (it having, as already stated, been formed with a special view to the promotion of that Mission,) it becomes necessary to review very briefly that gentleman's Anti-Slavery progress in the United States. The retrospect, however, will be confined entirely to such transactions as are connected with the progress of the Female Anti-Slavery cause; aware that in other documents, the important effects of Mr Thompson's labours generally, have been referred to. This part of their Report will, they feel convinced, be interesting to their friends and the Anti-Slavery public at large.

Mr Thompson, on his way from this city to Liverpool, to embark for the United States, addressed the following farewell letter to the Committee:—

“RIVER CLYDE, ON BOARD THE MANCHESTER STEAM VESSEL,  
“WEDNESDAY, AUGUST 6TH, 1834.

“*To the Ladies of the Glasgow Auxiliary Emancipation Society.*

“MY DEAR FRIENDS AND FELLOW-LABOURERS,—Though surrounded by confusion, and enduring the pangs of parting, I cannot allow myself to quit your country without expressing, however feebly, the feelings by which I am influenced towards your Society, and particularly the Members of the Committee, to whom I send this hasty communication. Allow me then to say, that I cherish a sense of the most lively gratitude for the great services you have rendered to the cause in which I am engaged—also for those many personal kindnesses which I have experienced during my repeated visits to your city. I regard you as the *first* amongst the Females of our land, in the glorious work of *Universal Abolition*. You have *led the way*; and, by your great zeal and deep sympathy, have set a delightful and noble example to your sex, in this and every other country—and, watching as I have done, the manifestations of your attachment to the cause, and knowing as I do, the effect of your example upon the Females of Great Britain, I should act with injustice, did I withhold this record of my admiration—or refrain from urging upon you, the necessity of continuing to act up to that high character you have so widely acquired. Permit me then, to remind you, that the eyes of thousands are upon you. You have it in your power to aid the cause, not less by the effect of your example, than by

your exertions as an individual Society. See then, that you grow not weary in well-doing, but with the remembrance of past successes, and the prospect of wider usefulness, proceed *onwards*, animated and sustained in your benevolent career. Never can I forget my obligations to you, and the Ladies of Glasgow generally—never will I fail to acknowledge those obligations, by my ardent zeal in the cause you love. My attachment to that cause hourly increases. My assurances of its final triumph are most refreshing—I cannot look to the increasing number of Anti-Slavery converts throughout the world—to the nature of those principles upon which the cause is now advocated—nor to the striking evidence afforded, that it is a cause which has the blessing of the Most High upon it—without the most confident anticipations of wide and speedy success.

“My communications from the United States shall be frequent, constant, and copious. I will not fail to mention in terms they merit, your zeal and devotion to the cause of the injured. I will endeavour to bring about such an intercourse and union between yourselves and the Anti-Slavery Females of America, as shall prove at once a source of pure pleasure, and a means of extended usefulness.

“Farewell!—That the fear and love of Him in whose name we war this holy warfare, may possess our hearts, and keep us ever in a state of humble dependence on divine aid; and that in the midst of labours, and when separated by seas, we may be still one in aim, effort, and unshaken attachment to the objects of the Universal Emancipation Society, is and ever shall be the prayer of your attached and devoted Friend and Servant,

(Signed,)

“GEORGE THOMPSON.”

*On the 17th of August*, Mr Thompson sailed for New York; and, with his family, arrived in safety in that city, on the 20th of September. On the 8th of October, he met the members of the Boston Female Anti-Slavery Society, and conveyed to them much valuable and encouraging information respecting the Female Associations of this country.

*October 25th.* Mr Thompson lectured before a large meeting of Ladies in the city of Portland, Maine, and obtained a number of subscribers to the Female Society in that city.

## CONCORD, NEW HAMPSHIRE.

*November.* During this month, Mr Thompson lectured before a Female audience in the town of Concord, the capital of New Hampshire, and witnessed the formation of a Society. Some disturbance was occasioned by the violent conduct of a number of male persons connected with the *Pro-Slavery* part of the population. Fifty-five members were obtained at the meeting. Before leaving the town, Mr Thompson addressed a letter of direction and encouragement to those who, in the midst of ruffianism, had associated themselves for the purposes of mercy. The following reply was returned by the Secretary, with the accompanying Resolution, signed by *seventy-eight* members of the newly formed Society:—

“CONCORD, N. H., Dec. 10th, 1834.

“MR GEORGE THOMPSON.

“DEAR SIR,—The Members of the Ladies’ Anti-Slavery Society of Concord, ask leave to present you the annexed vote of thanks, as a cordial expression of their gratitude, collectively and individually, for your important services in this town; especially the Lecture delivered at their request, and the valuable and interesting letter so kindly penned by you immediately after,



while exhausted by your exertions amidst the unpleasant occurrences of the evening. They would also thank you for the manifestations of your sympathy with the Society in its state of infancy, or rather struggle for existence, under circumstances of a disheartening character. But first of all would they thank Him who moved and has permitted you to come amongst them, that whatever was needed of incentive to effort, or encouragement to perseverance in the good work, your unwearied, but not unwearying exertions, have supplied. Nothing could have been more opportune than your very inspiring letter. Its excellent counsels and exhortations will, it is hoped, be treasured in the hearts of those to whom it was addressed, and measures have been taken that its influence shall be felt by the 'sisters, daughters, wives, and mothers,' not only in this, but in every other portion of New Hampshire, that they too may be incited to 'remember those who are in bonds, as bound with them.' It will be preserved by the Society as a precious memorial of the philanthropic stranger who listened to the appeal of suffering humanity in the far off land of America, and readily crossed the Atlantic to assist in the arduous but delightful work of 'undoing the heavy burdens, and letting the oppressed go free,' and conveying light, and peace, and gladness, to millions of benighted, woe-disquieted, and unutterably sorrowful minds.

"The Society are sensible that they have engaged in a 'great enterprize,' but they feel that it is a work of righteousness; and while it is their simple endeavour to obey the command of the Saviour, 'Whatsoever ye would that men should do unto you, do ye even so to them,' they will have full confidence in His assistance. They believe that God can bless even *their* feeble instrumentality for the promotion of the holy cause, and that He will grant them the virtues, the energies, and the capabilities, to the exercise of which they are called, if they ask of him aright, 'with pure hearts fervently.' You will, Sir, permit them to bear a humble part in rejoicing with you as co-workers in the blessed 'cause of redemption from wrong and outrage.' You will permit them to reciprocate your cheering exhortations, and to say to you—Go on in the great and glorious undertaking. The Lord is indeed on the side of all those who, from right motives, have a share in it, and they may justly say, 'they that be for us, are more than they that be against us.' Undoubtedly Sir, ere you bade a temporary farewell to home and friends, and embarked on board the vessel which was to carry you to *free and happy* America, 'not knowing the things that should befall you there,' you 'sat down and counted the cost.' No doubt you came prepared, armed with 'the panoply of heaven,' to encounter obstacles and opposition. Thus prepared, thus defended, the shafts of prejudice, of calumny, and malignity, can never harm; but 'the blessing of those who are ready to perish, shall come upon you.' The ultimate event of the labours of yourself and co-adjutors must be, and possibly at no distant day, entire and *unconditional* Emancipation. A flame is kindled in many pious and patriotic bosoms in these United States, which will not go out until the grand object shall have been accomplished. Man will not much longer enslave his fellow-man with impunity, in the estimation of public opinion. Christianity will ere long triumph here as in your own favoured country, and THE NEGRO WILL BE FREE! 'The Lord will hasten it in His time.'

"In behalf of the Ladies' Anti-Slavery Society of Concord,

"MARY CLARK, *Corresponding Secretary.*"

At a meeting of the Ladies' Anti-Slavery Society of Concord, holden November the 15th, 1834, it was unanimously voted:—

"That the thanks of the Society be presented to Mr Thompson, for his services in this place, particularly for his lecture before the Ladies, and his letter to the Ladies' Anti-Slavery Society; and that this vote of thanks be presented to all the members of the Society for signature."

## B O S T O N .

*December 16th.* The Female Society of Boston, held an Anti-Slavery Fair, and realized the sum of 300 dollars. On the 19th of the same month, Mr Thompson lectured before the Society,

and explained the objects of Female Associations, and the rise and progress of Female Societies in Great Britain.

*February, 1835.* During this month, Mr Thompson assisted at the formation of a Female Association at Dover, New Hampshire, when a large number of names were subscribed to the constitution, and a considerable sum raised for the funds of the National Society.

## NEW YORK.

*On the 5th of March,* a Meeting was held in the Rev. Dr. Lansing's Church, New York, to form a Ladies' City Anti-Slavery Society. It was well attended. After an address from Mr Thompson, the preamble, constitution, and laws of a Society were read and adopted, and the signatures of more than 160 ladies were affixed before the conclusion of the meeting. The Rev. Dr. Cox, of New York, the Rev. Mr Winslow, and the Rev. Mr Lillie, assisted on the occasion. The preamble we deem worthy of a place in this Report:—

"The undersigned Ladies of the city of New York, under a solemn impression of the reality, extent, and unspeakable evils of the system of Slavery existing in this country, as well as of the entire indefensibility of that system, on any principle of natural right, sound expediency, or divine law, as revealed in the Holy Scriptures—realizing their obligations and privileges as American citizens, as women, and yet more, as those who hope in that religion whose whole law is fulfilled in the one emphatic command, 'Thou shalt love thy neighbour as thyself'—believing that the only *safe* remedy for Slavery is its Total Abolition, as happily exemplified in Antigua and other British West India Islands, and that an entire change of public sentiment in favour of Immediate Emancipation is the only way peaceably to attain this grand object, and that as the contamination of public sentiment cannot be confined to the geographical boundaries of the Slave States, so the influence of a holy and correct public opinion in what are called the Free States, would be eminently blessed by the Spirit of Truth in advancing the cause of liberty throughout the nation—and believing that a wise and salutary influence may be successfully exerted by their sex, animated and encouraged by the evident blessing of God in the almost unexampled progress of these principles wherever they have been faithfully promulgated and rightly understood—and relying on the strength and favour of Him, according to whose command 'they would remember them that are in bonds as bound with them,' associate themselves under the following Constitution."

## PHILADELPHIA.

Mr Thompson, almost immediately after the formation of the New York Society, visited Philadelphia. We give the following extracts from his Journal:—

*March 21st.*—In the afternoon, held a large meeting of Ladies, in a school-room. The place was completely crowded. I delivered an address, and was followed by a venerable female 'Friend,' who, in solemn and affecting language, called upon her sisters to embark with energy and devotion in the great work of redeeming their sex from the horrors and guilt of American Slavery. A considerable number of names was added to the Society. A little girl, under twelve years of age, who heard me very earnestly recommend the distribution of tracts upon the subject of Slavery, went from the meeting to the Depository of Anti-Slavery Tracts, Pamphlets, &c., and obtaining a quantity, put them in-

to a basket, and went from door to door, up one of the principal streets, leaving at each, an Anti-Slavery publication, until she had entirely exhausted her stock. She congratulated herself upon finding that almost every servant was a *Coloured* person, and that she therefore found no difficulty in gaining admission for her silent lectures upon Slavery, into the houses of the great.

"24th.—Visited a Coloured Orphan School, supported by voluntary contributions—chiefly from the 'Friends.' It is a well-conducted and highly interesting Institution. The mistress, who is 'a Friend,' after examining the scholars, informed me that she had found the children with darkest skins the quickest among her pupils. I was exceedingly amused with one thorough Negro boy, who acquitted himself admirably; reading, repeating, and asking questions of the other scholars, with the dignity, gravity, and propriety of a Chief Justice. I also visited the male and female schools of the Clarkson Institution, founded by the friends of the education of the Coloured children of the city. Mr Joshua Coffin, one of the earliest among the Abolitionists, is the present superintendent of the boy's school. I was peculiarly pleased with the girls' school. The order, cleanliness, and shrewdness of the children were fully equal to any thing I had ever seen. Miss Buffum, the daughter of a zealous Abolitionist, has recently commenced a school for the instruction of Coloured females, and is pursuing her object with great zeal, talent, and success. I was highly gratified by my visit to her establishment. Thus you perceive that Philadelphia is distinguished for its benevolent exertions in behalf of Coloured youths. I believe the religious and intellectual advantages afforded the Coloured people in Philadelphia, are superior to those of any other city in the union."

The following letter from the Philadelphia Female Anti-Slavery Society, may with propriety be inserted here:—

"PHILADELPHIA, 9th Month, 24th, 1835.

*"To our Female friends and co-workers in the cause of the oppressed—resident in Edinburgh, Glasgow, and other parts of Scotland.*

"It is now more than a year since we received an interesting and valued communication from the 'Female Auxiliary Society of Glasgow,' by our friend Robert Purvis, whose safe return to this country was welcomed by his numerous friends. The kind and hospitable reception that awaited him in your land, will be held in acknowledged remembrance by us. We trust his devotion to the cause of his and our afflicted brethren will not cease, while such exertions are so loudly called for.

"Our gratitude and heart-felt acknowledgments are also tendered for the interest so conspicuously manifested by you in the cause in which we are mutually engaged, by so efficiently promoting the labours among us of our beloved George Thompson, who has, as you anticipated, endeared himself to us, by his amiable qualities, and fervent zeal in the arduous, as well as dangerous undertaking, to which he has consecrated himself. The public prints must have apprized you that a disposition to mete unsparing abuse is abundantly evinced. We trust, however, that not a hair of his head will be suffered to perish, but that the remainder of wrath will be restrained. Evidences are already given of a re-action in the public mind—so that though 'tribulations abound,' yet in the faith with which we are sometimes furnished, 'consolations do much more abound.' We therefore desire to be 'in nothing terrified of our adversaries;' but letting our motto be *Perseverance*, press forward until 'every yoke is broken, and the oppressed go free.'

"We herewith commend to your kind reception and notice, our worthy and dear friends, David L., and L. Maria Child, who are about to embark for your land. As their name and their fame must be equally familiar to you, as that of George Thompson was to us, it needs not that we attempt a recommendation; you will therefore receive them as brother and sister beloved.

"As representatives of our Abolitionists, we are pleased to refer you for information of our movements here, and hope the objects of their visit may be satisfactorily accomplished."

\* Circumstances having occurred to prevent Mr and Mrs Child's intended visit to this country, the above communication, along with several of a similar nature, was forwarded to us direct.



"We desire your continued co-operation in this great work; for we often sensibly feel that our efforts are very feeble.

"In behalf of the 'Philadelphia Female Anti-Slavery Society,' your sister in the cause of the oppressed,  
LUCRETIA MOTT, *Cor. Sec.*"

## NEW YORK.

(*Mr Thompson's Journal continued.*)

"*March 25th.*—Left Philadelphia for New York. Arrived safe, and proceeded to the house of Mr John Rankin, a distinguished and munificent supporter of the Abolition Cause. A Sewing Society having been formed in connection with the New York Ladies' Anti-Slavery Society, its first meeting was held in the afternoon, at the house of my host. After tea, I had the privilege of an introduction to the ladies. I found upwards of twenty surrounding two tables, busily employed in the manufacture of saleable articles for the benefit of the funds of the Society. Several gentlemen dropped in during the evening, and encouraged the ladies, by laying before them the progress of the cause. I said what I could to sustain them in their labours. A collection to the amount of twelve dollars was made among the gentlemen, to enable the ladies to buy the various matters necessary for the carrying on of their operations."

The following letter, addressed to one of the Secretaries of this Society, is beautifully illustrative of the ingenious zeal and Christian devotedness of the Female friends of the Slave in New York, and claims insertion in this place:—

"NEW YORK, 13th April, 1835.

"DEAR MADAM,—The ladies of this city have listened with great delight to the eloquent appeals of Mr George Thompson, and have been incited, by his representations of Female philanthropy, to imitate the bright example of their sisters in Great Britain.

"We have formed a Ladies' New York Anti-Slavery Society, and more recently, a Ladies' New York Anti-Slavery *Sewing* Society. We propose to meet semi-monthly, for the purpose of exercising our ingenuity in the promotion of the cause of humanity.

"We have much to contend with. The community in general are opposed to the principles which we profess. Many of our friends advocate the system of Slavery, and regard us as fanatical and imprudent. We are told that it is *unfeminine* for us to attempt any thing which may affect the community upon this subject; but the cries of a million of our sex have reached our ears—they call for aid—they lift up their manacled hands, and ask *us* to break their chains. Can we refuse their claims upon our humanity? No; our hearts are moved, and, imploring the guidance of that God who regardeth the cry of the oppressed, we have begun, in much weakness, to labour for their Emancipation.

"With anxiety we have inquired, '*what can be done?*' and we thank our sisters in Great Britain for answering the question. The specimens of their ingenuity which have been presented to us, are worthy of admiration; and we are desirous to imitate them.

"Aware of the interest felt by the Ladies of England and Scotland in the cause of Universal Emancipation, and that, having preceded us in this 'labour of love,' their experience may be of essential benefit to us, we look to them for advice, and shall be very grateful for any suggestions they may make as to the mode of carrying on our operations, or of increasing our influence.

"My object in addressing you at this time is, to request a *list of the articles* made by the Ladies of your acquaintance, in aid of the cause of Emancipation. Will you please to mention which were most *saleable* and *profitable*, and which effected the most good?

"We are also anxious to ascertain if the blocks and engravings used by you in impressing silk, cards, &c., &c., can be purchased by us at their value; and whether you have been able to interest children in this cause; and if so, by what means? By answering these inquiries, you will confer a great favour upon a large circle of Ladies, who are anxiously desirous to labour *effectually* for the Slave.

"We have great reason to be encouraged in our efforts, by the increasing interest manifest in the community with regard to the rights of the oppressed.

The ranks of Abolition daily increase, and every week brings accounts of the recent formation of Anti-Slavery Societies. We know it to be the cause of God, and we feel that He is with us. Let us then, my dear friend, place in Him our trust, and look forward, with joyful expectation, for the coming of that time when every bond shall be broken, and 'Slavery shall be known no more.'—I remain yours, on behalf of the Ladies' New York Anti-Slavery Sewing Society,

"JULIANA A. TAPPAN, *Cor. Sec.*"

## BOSTON AND PROVIDENCE.

(*Mr Thompson's Journal continued.*)

"*April 11th.* At three in the afternoon, delivered a lecture in Bennet Street Church, before the Boston Ladies' Anti-Slavery Society, and the Ladies of the city generally. Nearly a thousand were present. The meeting reminded me of the many similar meetings it has been my privilege to hold in Great Britain. To me, the meeting was a proof of the approaching doom of Slavery. A thousand Females gathered out of the families of one city, and met together to hear the discussion of a question, but just before the most unpopular that could be agitated! Let senators despise the Anti-Slavery cause—let plotting politicians busy themselves in setting up one idol, and pulling down another; let the Ministers of religion be dumb; let Slave-masters rave; give me to see the Female portion of the community up and doing, and my heart is strong. I see the hand-writing upon the wall. I know the days of the American Juggernaut are numbered. A little while, and he shall cease to roll his ponderous wheels over the prostrate souls and bodies of my fellow-men. Sixty new members were obtained. The truly excellent managers of the Society seemed much encouraged.

"*13th.* Started for *Providence*. Arrived in safety, and on *Tuesday the 14th*, delivered a lecture to between 700 and 800 Ladies, in that city, and witnessed the formation of a society. Upwards of one hundred joined upon the spot, and nearly 100 dollars were subscribed.

"*May 8th.* Addressed a meeting of Ladies in Mr Kirk's Church, Albany, New York. A memorial to the General Assembly of the Presbyterian Church, on the subject of Slavery, was adopted, and a Committee appointed to canvass the city for additional names.

"*May 12th.* On this day, the Annual Meeting of the American Anti-Slavery Society was held in the city of New York, when the number of Female Anti-Slavery Societies was stated to be *twenty-six*."

On the *12th of August*, the following communication was forwarded to this country, by the Boston Female Anti-Slavery Society:—

"BOSTON, *12th August, 1835.*

"*To the Ladies of Scotland.*

"DEAR FRIENDS,—Your letters of last year, and your kind expression of regard for our friend Miss Crandall, who has suffered so much in the cause of Abolition, were received with fervent gratitude. So beautiful a testimonial of esteem from those so far distant, yet united to us by the bonds of a common origin and language, as well as by a common cause, was deeply touching to *all* our hearts. It is most delightful to us, amid the many discouragements under which we labour, that your sympathy and prayers are ours. You have laboured, and have won the prize of *your* high calling, and, with the unbounded philanthropy of the early Christians, forgetting the things that are behind, look forward to the things before, and confine not your benevolent exertions to your own country.

"America has reason to bless Scotland and her daughters, in view of the great cause of freedom, and the progress it is now making. Four years ago, this standard was first raised here by WILLIAM LLOYD GARRISON—a name that will go down to posterity, like that of Wilberforce, hallowed by the blessings of the just. Few and feeble were they who gathered round it, when we look at them in a worldly or political light; yet they have gone on, strong in the Lord, and in the power of his might, till their existence and their influence is recognised by all who dread the effect of a regenerated public opinion.

"That noble champion of the truth, GEORGE THOMPSON, has been himself a host on the side of the oppressed; and never were services more truly appre-

ciated than his are by the Abolitionists of America. We are also able to give you a key to the minds of our opponents respecting him. In proportion to the magnitude of his services, is the vehemence of their entreaties, and the reiteration of their impotent commands, 'that he should depart out of our coasts.' It is, in fact, impossible to calculate the impulse his unwearied and fearless labours have given to the cause. You can hardly estimate the opposition he encounters in advocating it, unless you could be aware of the whole breadth of the selfish interest of our country in oppression. The North, as well as the South, is arrayed against righteousness in this question. Our statesmen are timid; our clergy, false prophets, to a people who love to have it so; the press corrupt or silent; talent and genius prostituted to the service of wealth and power; the commercial, religious, and political strength of the nation lying shorn and bound in the lap of Slavery. These things would form an impassable barrier to any other cause; and though those who come from you to speak to us on other subjects, are kindly and honourably received, he who calls our attention to the noblest cause ever advocated by man, the deepest misery that ever claimed the sympathy of woman, endures, like his great master, Christ, the hatred of those whose pleasant sins he rebukes.

"Yet fear not, dear friends, for him or for the cause. There is among us a remnant who have not bowed the knee to Baal; and it is because God hath never yet left the *righteous* forsaken, that our hope is strong. They are the choice ones of our nation—the true, the noble, the irreproachable—that have bound themselves to strive and to suffer for this truth. You may rely on this testimony, for it is given by those who best know—the wives, daughters, and sisters, of this band of patriots, who blush for their country's shame, and would fain restore her glory.

"You will hear contradictory assertions on this matter. Many will say to you, as they do to us, 'We detest Slavery in the abstract; but what can we do? Our Slaves are unable to take care of themselves. If they were, our laws do not permit Emancipation. They would slaughter us, if these rigorous enactments should be repealed. Their freedom would *impoverish* us, if it did not occasion the loss of our lives.' In fine, the whole legion of fallacies which were brought forward against the Abolition of the Slave-trade and Colonial Emancipation, in Great Britain, are raised, with ten-fold vigour, against the Abolition of Slavery in the United States. Many will say, with still greater effrontery, 'We hate the system, and claim your compassion, on account of this load of grief and crime, which we have inherited from our fathers, and are endeavouring so to legislate as to aid the benevolent plan of Colonizing them on the coast of Africa.' In fact, *this* cry of Lord, Lord, while their hearts are far distant, is the greatest obstacle that Abolitionists here have to encounter. These refuges of lies are made respectable by otherwise good men, and the avaricious and unjust run into them, and feel safe. Notwithstanding the strength of the opposition, our friends have no fears of the result. Those of them who live in the Slave-holding States, declare that the knowledge of their efforts, as far as it extends among the Slaves, operates to *quiet their minds*.

"Mr Gurley, one of the most prominent opposers of our principles, and the organ of the Colonization Society, relates an anecdote, to prove the fact of interference on the part of our Northern States, which substantiates this assertion. He says, that 'when the Slaves had assembled in a swamp in Carolina, to the number of 300, one of them read to the rest the constitution of an Abolition Society at the North; on which they retired peaceably to their homes, convinced that the Abolitionists would do this great thing for them.' And so, by the blessing and command of God, we will. But not by any other than an incorporeal and moral interference, which our right to exercise is undoubted. In more direct ways than in merely upholding their oppression, are we sharers in the crime, and in every way that the laws of God and our country allow, we are bound to show that we repent of our participation.

"It is the result of a careful estimate, that if the enterprise gains friends in the proportion that it has done since it commenced, ten years will hardly expire before a majority of our countrymen are Abolitionists. Perhaps our intense interest makes us too sanguine; but we shall not suffer from the keenness of disappointment as to the end, while our hearts respond to the words of one of your beautiful poets:—

'What troubles in their transit yet  
The Negro nation shall sustain,  
Ere fairly scaped the tyrant's net,



Their promised land of rest they gain—  
 We ask not, so *Thy* cloudy shrine  
 And fiery pillar go before,—  
 And, as deliverance, Lord, is thine,  
 Be thine the glory evermore.’

“ This letter is given in charge to our dear and valued friends, Mr and Mrs Child. Their entire devotion of themselves and all their talents to this cause, will ensure their kind reception in Scotland. There is not an individual of our Society but will receive any kindness to them as done to herself.

“ At a recent Meeting of the Boston Female Anti-Slavery Society, it was resolved—

“ That our Secretary of Foreign Correspondence be desired to express to the Ladies of Scotland our warmest thanks, for their kind and Christian interest in the progress of Abolition principles in America, and especially for sending that most eloquent and Christian philanthropist, George Thompson, to aid the cause of Emancipation in this country.’

“ MARIA WESTON CHAPMAN,  
 “ *Foreign Corresponding Secretary of the*  
 “ *Boston Female Anti-Slavery Society.*”

The interval of time between *May* and *October*, 1835, was employed by Mr Thompson in fulfilling the most arduous engagements—often exposed to imminent danger. In the course of the latter month his situation became perilous in the extreme, and his numerous friends, alarmed for his safety, united in their entreaties that he would no longer expose his person to the destroying malice of his enemies; but quit for a while the chosen field of his labours—return to spread the facts he had accumulated before the British public, and make an appeal in behalf of American Abolitionists, for the sympathies and prayers of all the enlightened and sincere friends of human freedom. In another place, in giving the history of the Boston Female Anti-Slavery Society, we shall notice, at sufficient length, the riot in Boston, on the 21st of October. For the present, we give the following extract of a letter from Mr Thomas Spencer, of Salem, under whose roof Mr Thompson and his family were cherished in the hour of danger. It was written immediately after the scenes which it so vividly describes had transpired, (without, we presume, any view to publication,) and was addressed to his brother-in-law in London; who, having observed, in the report of the Discussion between Messrs Thompson and Breckinridge, that the latter *ridiculed* the idea, (if he did not flatly deny the fact, of Mr Thompson having ever been exposed to personal danger from the Americans,) *voluntarily* gave the letter of his relative to a Member of the Glasgow Emancipation Society, with permission to make use of its contents in any way that might be thought proper. We are glad of this opportunity of giving publicity to Mr Spencer’s letter; especially as Mr Thompson did not, in the course of the Discussion, allow himself to be diverted from *the great principles* of the question

at issue, by replying to the splenetic personal attacks of his reverend antagonist:—

“Among the friends of universal freedom, the eloquent George Thompson stood prominently forward as the friend of the down-trodden Slave. He was invited to this country by that portion of the American people who are opposed to Slavery, and came recommended by men distinguished in England for their benevolence and Christian philanthropy. Possessed of commanding talents, and the most impassioned eloquence, Mr Thompson exerted himself in popular assemblies, to bring the subject of Slavery before the American people; and he was singularly successful. But in proportion to his success, the hatred and vengeance of the Slave-holder and his abettors, were enkindled against him. Rewards were offered for his person. Threats of savage mutilation, that make the blood run cold, were repeatedly thrown out. His friends here were continually harassed with the fearful apprehension, that if he was not murdered, he would one day return to his family with his tongue pulled out, or his ears cropped, or his nose cut off! Lurking assassins sought him. Mobs innumerable were collected to abduct him. He was pursued like a wild beast. The worst of calumnies were propagated against him, and every effort was made to raise the people, *en masse*, for his destruction.

In the midst of this excitement, which happened about the latter part of last October, Mr Thompson became our guest. He had not been long in Salem before it became known that he was under our roof. Threats of destruction began to fly. It was said that my house should tumble over the hill on which it was situated, or Mr Thompson should be given up. On the fourth or fifth day of his sojourn with us, a gentleman from the midst of the town came to inform me, that an organized mob would forcibly search my premises that night, and, if possible, carry off the obnoxious Abolitionist. This timely notice gave Mr T. an opportunity of providing for his own safety, and afforded me a chance of preparing for my defence. As soon as it was dusk, Mr T. committed himself to the care of a well-known Abolitionist, who conveyed him to a place of safety, leaving Mrs Thompson and the children with us, well knowing, that *he* only was the object of popular vengeance. Before it was well dark, several men were observed to cross the field in front of my house, and regularly reconnoitre the premises. I took the hint, and began deliberately to prepare for a siege. Assisted by my boys, I nailed down all my lower windows, barricaded my doors, and put out of the way every thing that I thought likely to tempt the cupidity of the mob, should they force an entrance. Before I had finished my preparations, we could see the gathering of men at our field-gate. I now ordered the fires to be put out. My wife hastily packed up a few valuables, and Mrs Thompson did the same. The females of our two families, and the younger children, were then collected into one room. My young men I sent to watch the movements of the mob, and kept my own boys to act as emergency might require. Fortunately for me, my trusty and firm friend, William Ashby, of Newbury-port, happened to call just at the crisis, or I should have been alone. This gentleman, perceiving that I could not keep the mob out, if they chose to come in, said to me, with the utmost coolness, ‘If the mob force an entrance, shall I club the first fellow that passes a threshold, or opens a window?’ ‘No,’ said I; ‘if they force our barricading, let them enter. *We* must not be the first to shed blood.’

“We were not kept long in suspense. In less than 15 minutes, more than 100 men were collected in the street. From these, 30 or 40 advanced across our field to the house, and thundering at the door, demanded ‘Thompson.’ From an upper window I replied, that Mr Thompson was not in the house. My reply was not well received. Shouts were raised that he was in the house, or why were the doors fastened, and that they would have him or tear it down. Cries of ‘turn him out,’—‘turn him out,’—‘turn out the Englishman,’—‘turn out the foreigner,’—‘turn out the cut-throat,’—were mingled with some allusions to me personally, which were calculated to turn upon me the revengeful passions of the vicious and the ignorant. Such as, ‘one Englishman is as good as another,’—‘let us have the Quaker.’ Calls were made for the main body to advance and force the house. ‘All hands upon deck,’ was the watchword. Threats of extreme violence were freely uttered. Stones were thrown at the house. The assemblage, however, finding me determined to stand a regular siege, retired across the field for the avowed purpose of col-

lecting a greater force from the main body in the street. As they retired, one of the ring-leaders called out to me, and gave assurance, that neither I nor my family should be injured, but woe be to Thompson if they found him. By this time more than 300 men were collected in front of our house, while the rear was watched by 100 more. Even some little windows, out of one of which Mr T. was to have escaped in case of surprise, were regularly sentinelled. Stages loaded with rioters were driving to the ground, and setting down their men with the utmost deliberation. A single horse-chaise was observed to drive to and fro on the skirts of the mob, as if waiting the issue of the affair. The chaise was furnished with a remarkably fine and fleet horse. I have since heard that it was the swiftest horse that the city of Boston could afford. It was to convey Mr Thompson there in the least possible time. The tolls were all paid, and the gates were to be open, so that there might not be the least interruption on the road. One person offered 100 dollars to the first man who should lay hands upon him. What they would have done with him had they taken him, God only knows. Our friends have not the slightest expectation that he could have escaped with his life.

"In dread of a second attack, with greater violence, I sent my sons into town to muster as many of my friends as they could find. We were attacked two hours earlier than was expected, or I should have been prepared in this respect. My Abolition friends had determined to be with me at nine. While my boys were gone, it was a period of fearful suspense. The mob was shouting and yelling below. Threats of firing my premises were distinctly heard by my young men. Such was the impression that it made on the mind of one of them, that he repeatedly said to his comrade, 'I wish I had put my best clothes on.' 'I don't like the idea of having my trunk burnt up.' I have heard from several sources, that combustibles were actually brought, and some members of my family, and some of my neighbours, saw a light circulating among the crowd. The leaders of the rioters were all strangers to my neighbours. Men closely muffled up in cloaks appeared to direct the movements. They were doubtless Southerners from Boston, aided by some of the *pro-Slavery* men of Salem, with such of the lowest order as could be got together.

"At the call of my sons, 30 or 40 gentlemen from town, came very generously to my assistance. They repeatedly assured the mob that Mr Thompson was not in my house, and represented the alarmed state of my family. My mother on a bed of lingering sickness, and my wife with a new-born babe in her arms, just risen from a recent confinement. These representations, joined to the more cogent assurances of many of my neighbours, that the game was fled, (for they saw Mr Thompson depart,) had the desired effect. We were left in quiet, after a threatening visit of two hours.

"For several days after this affair, the wildest excitement prevailed in Salem. Rumours were abroad that the mob would pay me another visit, and force me to disclose where Mr Thompson was secreted. Hand-bills were issued, calling upon the people to drive the 'foreign pest' from their midst. An officer of high authority in the county, sent a gentleman to beg of me to clear my dwelling of Mr Thompson's wife and children, for he dreaded the consequences that might arise from their being under my roof. To this friendly admonition I replied, that I duly appreciated the high official gentleman's friendly intentions, and in all sincerity put a proper estimate upon them, but the mob might come if it pleased, and fire my property over my head, I should not be guilty of turning a woman and children out of doors. Time, however, rolled forward, and no further disturbance took place. On this occasion, as well as on many similar, *Mrs Thompson* acted with great calmness and self-possession.

"The affair was one which demanded prudence on my part. Had I essayed to protect Mr Thompson beneath my roof, as I had a good right to do, it is quite within the bounds of probability, that he might have been murdered upon my very hearth, in the midst of our women and children.

"In the State of Mississippi, a tumultuous assemblage went some time last summer to the house of an obnoxious individual, without the least form of legal warrant, in order to seize him. He chose to defend himself, and shot one of the assailing party. The mob then fired into the room where he was; brought him down by repeated shots: and then took him out all bleeding as he was, with mortal wounds, and hung him without judge or jury, at the first place to which they could tie a rope. Not content with this, they took three other individuals, inmates of the same house, and hung them in the same summary manner; alleging, forsooth, that they were gamblers!! If such was



the fate of these obscure individuals, what might not 'THOMPSON THE ABOLITIONIST,' expect under similar circumstances."

Mr Thompson, yielding to the pressing solicitations of his friends, left Boston for New Brunswick, on the 8th of November, 1835. While at the latter place, he received a host of communications from friends, both male and female, in various parts of the United States. Many of these have been laid before the Committee, and perused with deep emotion. They uniformly testify to the value and efficiency of Mr Thompson's labours, and breathe a spirit of invincible attachment to the cause of Emancipation, and to the person of him in whom the principles of freedom had become so conspicuously personified. The language of Mr Garrison is,

"In spite of persecution and reproach, you have accomplished the work of years in a single year. Your mission has been owned and blessed by God. It has shaken the nation to its centre. It has opened the eyes of the blind, unstopped the ears of the deaf, and raised from moral corruption the dead. Thousands have been converted, and a multitude of associations formed, through your instrumentality. Rejoice, then, and be exceeding glad, for great will be your reward, both on earth and in heaven. O, how closely do the ties of love bind you to our hearts! How many are the prayers that will be offered up to God for your safety and deliverance from every evil!"

The following letter from Miss Susan Paul, (niece of the Rev. Nathaniel Paul,) furnishes an interesting evidence of the gratitude of the Free Coloured population. Miss Paul has for some years been engaged, with great success, in the instruction of infants of Colour, in one of the *primary* schools of the city of Boston:—

"BOSTON, November 18, 1835.

"DEAR ADVOCATE OF THE OPPRESSED,—Overwhelmed with a sense of the gratitude which is due to you, for your earnest and unwearied exertions in our behalf, I venture to address a few lines to you.

"Permit me to offer you the sincere thanks of a grateful heart, for your untiring zeal, unshaken fidelity, and matchless perseverance in the holy cause of freedom, amidst unparalleled persecutions. I cannot describe the emotions of my soul in view of the wicked, murderous, and fiend-like disposition exhibited towards you, in this land of Bibles and Christians.

"But, notwithstanding all the efforts of our enemies to prevent you from being heard, your Mission to this country has been attended with success. You have aroused the sleeping energies of this guilty nation—you have pourtrayed their situation in lively and glowing colours—you have faithfully warned them of the impending storm which hangs over them, and will burst upon them ere long, unless they repent. And in return for your kind admonitions, you have been vilified, abused, and contemned.

"It is the never-failing reward which any one receives, who dares to avow himself the friend of the oppressed. It is sufficient for any one to espouse our unpopular but most righteous cause, to secure to himself the most violent opprobrium.

"But, be assured, dear Sir, that the efforts of those who have attempted to destroy you, have but strengthened the attachment and increased the confidence of the Coloured people in you.

"And we are fully persuaded, that you will never cease to plead the cause of the suffering and the dumb, while a Slave pines in captivity.

"I remain, with profound respect and gratitude,

"Yours, &c.,

"SUSAN PAUL."

On reaching England, Mr Thompson received the following communication from the Secretary of the Ladies' New York City Anti-Slavery Society:—

"NEW YORK, December 9th, 1835.

"DEAR SIR,—The message for our Society contained in your letter to Mrs Rankin, has been delivered to them, and in transmitting to you the accompanying Resolutions, and addressing you now at the direction of the Board, I feel that I am discharging a duty of peculiar, of even solemn interest. How can it be otherwise, when we remember how joyfully but a year ago, you were welcomed to our country, by the friends of the Slave, and how high were the hopes cherished by us all, that a bright career of usefulness was opened before you here—such a one as, so honourably to yourself, and so auspiciously to the cause of suffering humanity, you had just closed in your own land? Yes—we did indeed welcome you with all our hearts, to this fellowship with us in the labours and the blessings, the toils and the honours, the trials and rewards of the holy cause of freedom; and as in anticipation, which was constantly realizing, we saw you in 'labours more abundant,' (we did not think in *history* to add, in trials 'more frequent—in deaths oft!') so did we love to anticipate also that when the blessing was won, and the day of jubilee arrived, you would be with us to enjoy a large and well-earned share in the reward—that reward of happiness, the prospect of which is to each one of us, a secret spring of hope and animation far out of the reach of our bitterest enemies.

"And can it be, we ask ourselves, that all these hopes have been crushed—that the generous stranger, whose philanthropy alone bore him to our shores, has been driven from those very shores by violence and persecution! The humiliating truth must be confessed—and while it goes to form a page of fearful blackness in our nation's history, we look upon it with grief as a nation's costly offering on the altar of *Slavery*. Yet while in all candour, and with a feeling of abasement for our country, upon this subject, for which there is but too much cause, we thus speak, we would fain hope better things for America, than the continued development of such a spirit as you saw so fearfully exhibited; for we know there are redeeming principles, and mighty ones too, at work in the masses of society, and we remember also how recently the question of Abolition has been agitated amongst us, so that to a great extent, the misguided and infatuated conduct of our countrymen, in this matter, may be attributed to ignorance, and the bewildered state of those who, in the midst of thick darkness, are suddenly overwhelmed with a flood of heaven's own light. But we need not look for circumstances of extenuation—the expressions contained in the letter before us give proof as honourable to the feelings of your own heart, as it is grateful to ours, that you have anticipated us in this work of charity and forgiveness, as it is on *your* part—on ours it is patriotism alone. We trust you do not need from us the assurance, which yet we cannot withhold, that we have deeply sympathized with you in all that you have been obliged to encounter, both from *your own countrymen* and ours, while pursuing here your 'work of faith, and labour of love,' as it has been emphatically called.

"Whilst many of your recollections of America must be heart-sickening to you, as they are to all your Abolition friends, we earnestly hope that the retrospect of what has been gained to the cause of Anti-Slavery during your Mission, and the prospect of the glorious harvests yet to be reaped from the seed you have left scattered on our soil, may be allowed to have a strong countervailing tendency in your associations.

"Amongst those Societies which have shared your valuable labours, the one that now addresses you, feels deeply indebted for the eloquent, appropriate, and inspiring Address delivered at its formation—it can never be forgotten by any who had the privilege of listening to it. We would, in compliance with your suggestion, address the women of Great Britain, on the subject of American Slavery; but for many reasons, we have thought it best at this time not to do so formally, though we have no doubt of the kind reception we should meet from them. You, dear Sir, can tell them better than we could, the dreadful story of *American Slavery*—for ourselves, we shrink from entering into its details, degrading as they are to our *Church and Nation*; and we believe that you, on whose cheek no patriotic blush need mantle at the recital, would spare us the exposure of our national sins, except where stern duty required it. If our Bri-

tish sisters listen with amazement and grief, to learn how little engaged, as a body, Christians are in the work of Abolition, and how even woman's quick-flowing sympathies seem on this subject, all diverted from heaven's own channels, and ask why our experience has been so different from theirs, you will point them to our *Colonization Society*—that mirage in the desert of Slavery, that mocked so long the panting hopes of the friends of the Slave, and is at this moment still deluding thousands of well-meaning and valuable individuals who, but for its plausible semblance, would have come, ere this, with true hearts and strong hands, to join the uncompromising defenders of Immediate Abolition. Would that its *true character* were as well understood and appreciated *here* as it is with *you*! but until it shall be, your countrywomen will feel that we have peculiar claims upon their sympathy and prayers; and if there were any way in which their co-operation could be added to these, we would gladly avail ourselves of that also. At least, we have some powerful and binding interests in common, as they have now to labour for the Abolition of the cruel Apprenticeship System—and here we would remind them, as an additional motive to their zeal, that the speedy success of *this* question in England, must and will have a most auspicious influence upon the question of Immediate Emancipation in *America*. We should love to say to them also, though we can scarcely ask *you* to tell them how much we have been gratified, inspirited, and we hope, benefited, by the same eloquent pleadings that in days past have kindled their hearts into a glow of holy compassion for the Slave, and set their hearts, and heads, and hands to work, with an energy and efficiency that we heartily admire, and shall strive to imitate.

"In resuming your labours amongst those who have once enjoyed, and know how to appreciate them, your friends here have great happiness in reflecting that you will now be in possession of immunities and enjoyments, such as their warmest wishes could not procure for you here. Neither do we consider you lost to our cause for having changed your sphere of labour; we know that while one Slave remains on our soil, or any other, to his redemption are you consecrated; and as well do we know, that it is not in all that terrified and enraged tyrants can make you suffer, to chain down your spirit from sympathizing with their victims, or to silence the voice of your remonstrances and appeals. These considerations, brightened as they are with well-assured hopes of the ultimate, and God grant the speedy, triumph of the Anti-Slavery cause throughout the world, qualify the regrets of our farewell—a word which we linger to pronounce, though it must be said. With the assurance that any communications from you will always be cordially welcomed by us, accept, dear Sir, the warm thanks, the deep sympathy, and best wishes of our Board.

"On behalf of the Managers of the 'Ladies' New York City Anti-Slavery Society,'

"MR GEORGE THOMPSON.

ABBY ANN COX, *Cor. Secy.*"

*Resolutions of the Ladies' New York City Anti-Slavery Society, dated Dec. 9, 1835.*

"1st. It was Resolved unanimously,—That we honour the devotion and disinterestedness, and admire the eloquence, courage, and consistency, of George Thompson, in his labours in the Anti-Slavery cause in this country. That we thank the God of the oppressed, for the eminent services he has rendered to the cause of humanity among us, and that we feel ourselves under especial obligations for his powerful assistance at the formation of this Society.

"2d. That we regard with shame and grief, the 'measures' pursued by the enemies of liberty towards Mr Thompson, and that we consider them as the evidence, and the direct result of his faithfulness, and irresistible power in the advocacy of the cause of the Slave.

"3d. That while we deeply lament the loss of Mr Thompson's labours in our country, yet in consequence of the violent hostility and treachery of the enemies of liberty towards him here, we believe that his taking the field in England against the Apprenticeship System, will at present do more for the Anti-Slavery cause in America, than any direct course of action here could accomplish.

"4th. That the Corresponding Secretary be directed to address a letter, and to communicate these Resolutions to Mr Thompson.

"Copied from the Minutes,

"Attest—A. C. NELSON, *Recor. Secy.*"



Mr Thompson was made the bearer of the following Address

“TO THE WOMEN OF GREAT BRITAIN.

“BOSTON, November, 1836.”

“DEAR FRIENDS,—We write to you from the heat of a commotion, unparalleled in our remembrance; and the scene we witness, and wish we could find adequate words to describe, is one of awful sublimity.

“But how can we embody so vast a subject in so slight a sketch as time permits? How can we, in a few words, picture to your minds the awakening of a nation from a dream of peace, and freedom, and glory, to a reality of strife, and Slavery, and dishonour?

“Here are the noble few, half spent, yet strong in heart, struggling to stay the headlong descent of the many. Here are the frantic many rushing down to the abyss, with eyes yet closed, and brains yet under the influence of their feverish dream. Here are the miscalled wise and prudent, the mistaken, benevolent, and compassionate, the imbecile and office-seeking Statesman, the time-serving and timid Clergy,—the Wealthy, the Fashionable, the Literary, the blind leaders of the blind, the self-styled religious, all joining to heap opprobrium and persecution upon those who would fain save them from the swift-walking destruction that threatens our noon-day.

“Foremost among this band of steadfast-hearted, stands George Thompson. We fervently thank God who put it into the mind of Great Britain to send him to our aid. His piety and eloquence, his incorruptible integrity, his devoted self-sacrifice, his unrivalled talents, have given a wonderful impulse to the cause. In proportion to his usefulness has the cry been raised that he should ‘depart out of our coasts.’ Now that his life is in danger from the assassin every moment that he remains in this country, we, too, think it is time that he should depart. What a revelation has the past year flashed upon our minds! Slavery has infected the life-blood, and inflamed the heart of the nation. *It is a literal fact, that never among the bloodiest race of the most persecuting age, was concealment more necessary to preserve the life of a defender of unpopular truth.* Such a one has not merely assassination to apprehend,—he holds his life and property at the mercy of a mob of those who call themselves the ‘wealth and standing, the influence and respectability of the country,’ who are striving to establish an aristocratic order of things, without those adjuncts and circumstances which, in Europe, seem to justify such an order. Scenes of outrage have become so common, as to follow regularly upon the expression of our opinions. The spirit of Northern Liberty is commanded to yield to the spirit of Southern Slavery, and we are made to feel in our own persons that the violation of the rights of the black man has made the rights of the white man insecure. So simple a matter as the Annual Meeting of our Society, caused the representatives of the Slave interest in this city to rush to the spot, in numbers not less than 4000 or 5000, for the avowed purpose of putting a stop to the meeting, by taking the life of Mr Thompson, who, they conjectured, was to address us. Not finding him, they seized Mr Garrison, and his life was hardly saved by the most desperate exertions. Mr Thompson has been for weeks a prisoner to his room. The Abolitionists dare not allow him to risk his life further. Notwithstanding their wrongs they are true patriots; and, independently of their fervent friendship to the man, and their deep sense of the value of his life to the cause, they shudder at the probability, that his blood may be upon the head of this people, if he remains longer. Even his wife and little ones are unsafe. These are horrible truths. We can find no words to express our sense of grief and indignation, therefore we make no comments. We are obliged to bear the sense of them constantly in our minds, and this is a severity of infliction which compels us to confess them. We do so with the hope that we may have your sympathy and your prayers, and in the confidence that every contemplation of the present crisis will strengthen us to renewed exertions. One of our authors justly observes, ‘The time of preparation for a better order of things, is not a time of favourable appearances. We see, on reflection, that the state of a nation has changed for the better, when it has passed from deadly lethargy, though to convulsive life.’

“These considerations are for the present grievous, yet shall they yield the peaceable fruits of righteousness to them that are exercised thereby. It is not until the angel troubles the pool, that it has virtue to heal the impotent who

lie about it; not until men's minds are hot in the furnace, that they yield to the weight of evidence and argument; and we must not wonder that the blows of these appointed instruments bring out sparkles of fiery indignation.

"While the strong are thus engaged in endeavouring to soften and influence, we, who are weak, are yet strong in purpose, to continue to use all righteous, Christian, and suitable means, to effect the same great objects. Amid our many afflictions, we are sorrowing most of all that we must see *his* face no more, whom you have sent to give us aid, counsel, and courage. He has done all this most effectually, and is hunted for his life as his reward. But a different reward awaits him,—the blessings and the thanks of every friend of human freedom that now breathes, or ever shall breathe, on this globe,—the joy of the host of heaven over the multitudes his ministrations have blessed,—the command which, if ever mortal could, he may confidently anticipate, to enter also into the joy of his Lord.

"Dear Friends, we boast a common ancestry and language; our hearts and our hopes too are one. You as well as ourselves, claim kindred with those 'devout and honourable women,' the puritan mothers of New England. They were wont to commend themselves to their friends in 'the love of Christ.' Do we not the same when we say, yours, in the love of freedom?

"In behalf of the Ladies' Anti-Slavery Associations in New England,

"(Signed)

"MARY S. PARKER, *President*.

"MARIA W. CHAPMAN, *Sec. For. Cor.*"

Immediately on Mr Thompson's arrival in Glasgow from the United States, the Committee of this Auxiliary, at a joint Meeting with the Committee of the Glasgow Emancipation Society, passed a series of Resolutions relative to his Mission:—

"At a Meeting of the Committee of the Glasgow Emancipation Society, and the Committee of the Ladies' Auxiliary Association, specially convened to meet Mr George Thompson, on his arrival from America, and held within the Friends' Meeting House, this 18th day of January, 1836—Robert Grahame, Esq., of Whitehill, President of the Society, being Chairman of the Meeting, the following Resolutions were agreed to unanimously, viz:—

"That this meeting feels it a pleasing duty to repeat their expression of confidence in Mr Thompson, and to convey to him their most cordial congratulations on his safe arrival in his native country, after the deeply-perilous circumstances in which he has lately been placed, from the violent opposition to his Mission on the part of the supporters and abettors of Slavery, and its kindred abomination, the prejudice against Colour, which is so prevalent in the United States.

"That this Meeting has been delighted with the account now given by Mr Thompson, of his exertions in the prosecution of the great and interesting object of his Anti-Slavery Mission to America; and, taking into view the variety and extent of his labours, his marked devotion to the work, and the dreadfully malignant spirit of persecution by which he has been assailed, they desire to feel devoutly thankful to that gracious and superintending Providence, by whom 'the very hairs of our head are all numbered,' and without whose notice, 'not even a sparrow falleth.'

"That, considering the present state of feeling in America, with respect to the great cause of human freedom, as now described by Mr Thompson, and confirmed by other sources of information, to which this Meeting have had access, we feel decidedly convinced, that, in reference to the Abolition of the hateful system of American Slavery, a flame has been kindled, which, we trust, will never be extinguished, but will spread with increasing fervency, until there shall not remain, to stain the otherwise fair soil of Columbia, a single human being to whom the term Slave shall be applicable; and when the strain, 'Hail, Columbia! Happy Land! Home of the *free* and the brave,' shall no longer be recited in solemn mockery, but shall truly describe the state of American society.

"That, animated and encouraged by the details we have heard this evening, this Meeting, therefore, pledges itself anew to the promotion of the cause of Universal Emancipation; and, by the blessing of Heaven, will continue to labour for its success, whilst any of their fellow-creatures are known to be denied the 'breathing of the bracing air, and the enjoyment of the blessed light of liberty.'"

After delivering Lectures in various parts of Scotland and England, on the subject of American Slavery, and the progress of the cause of Emancipation, Mr Thompson, on the 6th of May, addressed a public meeting of the Members and Friends of this Society, in the Rev. Dr. Wardlaw's Chapel. At the conclusion of the Address, the following Resolution was unanimously adopted, viz. :—

“ *Resolved*,—That this Meeting of the Members and Friends of the Glasgow Ladies' Auxiliary Emancipation Society, deem it their duty thus publicly to testify their entire approbation of all the proceedings of Mr George Thompson, during his arduous, benevolent, and signally successful Mission to the United States; that he has far more than justified the confidence reposed in him as the advocate of the rights of enslaved humanity, and the representative of the Abolitionists of this country.

“ That the intrepid perseverance and devoted self-sacrifice he has evinced, entitle him to their warmest commendation and gratitude; and whilst they feel unable to express their indignation, that a people who boast of being the *freest* in the world, should have so dishonoured themselves by maltreating and persecuting from their shores, one who has given such striking evidence of being actuated by the purest Christian principles, and disinterested devotion to the work of Emancipation, they regard his preservation as an instance of providential design for the future advancement of the great cause of human freedom, and sincerely desire to adore that Almighty Power, by whose control the devices of the enemies of universal liberty have been defeated.

“ That, convinced by all the statements they have heard of Mr Thompson's views respecting the necessity of continued exertion for the advancement of the cause, they most heartily respond to the call now made upon them, and resolve to be more zealous than ever in furthering, by their *energies*, their *influence*, and their *means*, this righteous enterprise; that so the period may be hastened, when not only the *condition*, but the very *name* of Slavery shall be no more remembered.”

Since the above meeting, Mr Thompson has been assiduously labouring to spread information, and rouse the moral energies of the men and women of Great Britain. His Discussion of the question of American Slavery with the Rev. R. J. Breckinridge, has been attended with the happiest effects. Thousands who were previously ignorant, and therefore indifferent, have been informed and awakened, and are now united in their efforts to send the voice of rebuke and remonstrance across the Atlantic. Most cordially do the members of this Committee respond to the sentiments which have been recorded by the Glasgow Emancipation Society, in reference to Mr Thompson's conduct during the Discussion. The Committee have circulated a large number of the published report of the Discussion, and believe they have thereby rendered good service to the cause.

As a Female Association, and an Auxiliary, the Committee have little to report distinct from the proceedings of their honoured, talented, and indefatigable representative, and the transactions of the active Society with which they stand connected. During Mr Thompson's absence in the United States, the Com-



mittee and Collectors were employed in diffusing widely the information they received from thence, and in collecting funds to redeem the pledge they had given, to assist in supporting the Mission. Since Mr Thompson's return, they have steadily pursued their course, cheered by increasing proofs of their ability to aid, *in their measure*, the great cause, and by witnessing the formation of several kindred Societies. They believe it to be their duty to proceed with renewed and increased zeal. They feel that they are rendering service to the oppressed, while circulating the printed appeals of other and stronger minds—while furnishing the means for the delivery of lectures, and the holding of meetings—while humbly labouring at their own fire-sides to awaken an interest in the bosoms of others upon this great subject. They have no desire to step beyond their appropriate sphere, but they do most earnestly desire that in *that* sphere they may not be found wanting in the discharge of their duty. The present Report, they think, supplies *incontrovertible* proof of the ability of WOMAN to help this cause.

The progress of kindred Associations in America has been viewed with peculiar interest. The trials, fortitude, and successes of the Females of the United States, have alternately called forth feelings of deep sympathy, fervent admiration, and devout thankfulness. A glance at the two principal Female Anti-Slavery Societies of America, will be found useful and highly encouraging.

#### I. THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

"This Society," says the First Annual Report, "was formed in October, 1833, by a few (12) individuals, who were anxious to wash away the guilt of Slavery from their consciences, and, if possible, from the world.

"Our Society," the Report proceeds, "has for its object the dissemination of truth, on the subject of Slavery, and the elevation of the Coloured population in our land.

"In seeking the accomplishment of these objects, the Society, during the first year, diffused a considerable number of suitable publications, and established 'an asylum for indigent Coloured children.'

"England," continues the Report, "on the first day of August, gave liberty to her *thousands* of bondmen.

" 'Twas noble ; and bespoke a nation proud  
And jealous of the blessing.'

"When shall *we* follow her example, and give liberty to our *millions*? Who would not delight in bringing about such a glorious day as that which was lately witnessed by Britain's 800,000 redeemed ones, who, on the 1st of August, felt, for the first time in their lives, that they were free—felt that they were MEN? Who would not rejoice to be in any way instrumental in giving liberty to Two Millions of human beings—in giving the word of life, and the Sabbath, and sanctuary privileges, which have been withheld from them by Slavery? Surely *that* heart must be far from *woman's*, that would not

" 'Delight to make the wretched smile !'

"It becomes us, as American women, as sisters of them that are in bonds, but especially as Christians, and tearing ourselves away from every thing that

would impede our progress in this blessed work, to arise, and labour for the Emancipation of those whose cries have entered into the ears of the Lord of Sabaoth.

"We have sought to know what God would have us do in this mighty work; and having ascertained, we are determined never to be satisfied, until

' Fetters shall fall  
From every limb: the strong  
No more the weak shall wrong;  
But Liberty's sweet song  
Be sung by all!'"

Such was the spirit in which these noble Females began their work. Let us trace their progress.

The Report, from which the foregoing extracts have been made, was adopted at their Annual Meeting in October, 1834. From the Report of the proceedings of the Society during the ensuing year, we extract the following deeply interesting particulars. The Report of the Society, with a history of the Boston mob, is published under the title of "RIGHT AND WRONG IN BOSTON:"—

"Their numbers had now become so great, that none of the members possessed a house large enough to accommodate the Society."

In April, 1835, Mr Thompson delivered an address to a crowded church, filled with the members and friends of this interesting Society.

The 14th October, 1835, the anniversary of the formation of the Boston Female Anti-Slavery Society drew near. They issued the following notice in the newspapers:—

"By leave of Providence, the Annual Meeting of the Boston Female Anti-Slavery Society, will be holden on October 14th, in Congress Hall, at 3 o'clock, P. M. An address will be delivered by George Thompson. Ladies generally are invited to attend."

The above notice was also read in two of the churches. *Dr Channing's* was one of those churches. The excitement occasioned by the announcement was exceedingly great; and on Tuesday morning, the 13th, the following letter was addressed by the lessee of the Hall, to the gentleman who had engaged it in behalf of the Ladies:—

"BOSTON, Oct. 13th, 1835.

"MR GULLIVER.

"SIR,—Such is the state of public feeling with regard to Mr Thompson, and so great, so very great, is the probability, that if he attempt to deliver an address to-morrow afternoon, it cannot but be productive of disastrous consequences: to what extent it is impossible to foretell; and being wholly unwilling to jeopardize my property and that of others entrusted to my care—

"I HEREBY GIVE NOTICE to you and all concerned, (that unless good and satisfactory bonds, to the amount of 10,000 dollars, can be given to make good all damages,) that the meeting of the Female Abolition Society, for the purpose of hearing an address from Mr Thompson, in Congress (late Julien) Hall, is FORBID; and that I shall take measures, by having proper officers on the ground, to prevent all assembling together for that purpose.

"As a specimen of the feelings of the community generally on the subject, I refer you to the *Boston Com. Gazette* of this day, and also express my belief that

it is the determination of (not the rabble,) but the most influential and respectable men in the community, to make trouble to-morrow should Mr T. hold forth.  
Your obedt. servant,  
J. M. ALLEN."

The newspapers, with one or two exceptions, did their utmost to rouse the indignation of the public against Mr Thompson.

"It is certainly very remarkable, that Mr Thompson should dare to brow-beat public opinion in this way; but it does not astonish us that he should again call to his aid the petticoats of the Ladies, for he has often been shielded by them from popular indignation, and merited chastisement, not only in this city, but in other parts of the country."—*Boston Com. Gazette.*

An anonymous correspondent, writing to the Editors of another paper, says,—

"I have just returned from church, where I listened to most eloquent and sound preaching, but my religious thoughts (!) were greatly disturbed when, at the close of the service, the minister read, among other notices, the following:— 'The Female Anti-Slavery Society, will hold a meeting at Congress Hall, (corner of Milk and Congress Streets,) on Wednesday, at 3 o'clock, P.M., when an address will be delivered by Mr George Thompson. Ladies are invited to attend.'"

Another paper, (*The Transcript*,) in an article of considerable length, has the following:—

"GEORGE THOMPSON.—This scoundrel proposes to lecture some of the women of our city this afternoon at Julien Hall. Our indignation is somewhat averted from him, and is attaching itself to those who support and encourage him by their presence and continuance."

"The *Gazette* of yesterday is very indignant with Thompson, and cautions the Ladies not to accept his invitation. We think the caution superfluous, and the indignation misdirected. The vagabond would have made no addresses, nor delivered lectures in any of our cities, if he had not found encouragement from our own citizens. The poor devil must live, and to get bread he must fulfil his covenant. His supporters have no such apology for their conduct. The caution, we have said, we think superfluous."

Another paper remarks,

"Is it not altogether too bad that our peaceable city should be kept in a state of excitement and commotion by such a foreign vagabond as George Thompson? Yesterday afternoon, upon a mere rumour that he was to lecture before the Female Anti-Slavery Society, that part of Washington Street in the neighbourhood of Amory Hall, was filled with a crowd of people waiting for his arrival. What their intentions were, we have no means of knowing, but thought we could read Judge Lynch quite strongly depicted in most of their countenances. Verily, 'the curse never fell upon our nation until now—we never felt it until now.'"

The Ladies having postponed their meeting, met privately, for the purpose of deciding upon their future course of action. The Report says,—

"After mature deliberation and prayer, that no resentment or self-will might mingle with our resolves, we decided to go on. We did not renew our invitation to George Thompson, for we knew that he never asks 'what is safe,' but only, 'what is right?' We felt, therefore, too deep a sympathy for the wife, who never held him back, and the little ones that, till now, had been kept in ignorance of his constant danger, to give so fatal an invitation."

They also caused a letter to be inserted in one of the newspapers. The following are extracts:—

"This association does firmly and respectfully declare, that it is our right,



and we will maintain it in Christian meekness, but with Christian constancy, to hold meetings, and to employ such lecturers as we judge best calculated to advance the holy cause of human rights; even *though such lecturers should chance to be FOREIGNERS*. It comes with an ill grace from those who boast an English ancestry, to object to our choice on this occasion: still less should the sons of the pilgrim fathers invoke the spirit of outrageous violence on the daughters of the noble female band who shared their conflict with public opinion;—their struggle with difficulty and danger. *The cause of freedom is the same in all ages*. Our principles are identical with theirs, except that we would not, like them, advocate their forcible establishment. God grant that if the name of freedom must be named upon us with a bloody baptism, the blood may be our own."

The following sentence breathes a spirit so truly noble, that it well deserves to be printed in letters of gold. It is an admirable specimen of the ardent piety, and unconquerable intrepidity of the *Female Abolitionists of New England*:—

*"We must meet together, to strengthen ourselves to discharge our duty as the mothers of the next generation—as the wives and sisters of this. We cannot descend to bandy words with those who have no just sense of their own duty or ours, who dread lest the delicacies of the table should be neglected, who glory in the darning-needle, and whose talk is of the distaff. This is a crisis which demands of us not only mint, and anise, and cummin, but also judgment, mercy, and faith; and God being our helper, none of these shall be required in vain at our hands. Our sons shall not blush for those who bore them."*

They advertised their meeting for the 21st, thus:—

"NOTICE.—By leave of Providence, the Annual Meeting of the Boston Female Anti-Slavery Society, which was necessarily postponed, will be held on Wednesday next, at 3 o'clock P.M., at No. 46, Washington Street. Several addresses will be delivered on the occasion.

"Ladies generally are invited to attend.

"By order of the Board.

"M. V. BALL, *Rec. Secy.*

"October, 19."

On the morning of the 21st, a hand-bill, of which the following is a literal copy, was circulated through every part of the city:—

#### "THOMPSON THE ABOLITIONIST!"

"That infamous foreign scoundrel THOMPSON, will hold forth *this afternoon*, at the *Liberator* office, No. 46, Washington Street. The present is a fair opportunity for the friends of the Union to *snake Thompson out!* It will be a contest between the Abolitionists and the friends of the Union. A purse of 100 dollars has been raised by a number of patriotic citizens, to reward the individual who shall first lay violent hands on Thompson, so that he may be brought to the tar kettle before dark. Friends of the Union, be vigilant!

"Boston, *Wednesday, 12 o'clock.*"

The Ladies must now speak for themselves:—

"We caused the Mayor to be informed, that we had reason to think the meeting would be attacked. 'You give us a great deal of trouble,' observed the City Marshal to the friend who bore our message. The time appointed was three o'clock; and at ten minutes past two, about twenty-five Ladies, believing that if they delayed, they should find the building pre-occupied, were on their way to the hall. They found no peace-officers on the spot. Two little boys were on the watch at the door, who smiled significantly at each other as we entered, and ran off in different directions. We entered the hall, which is at the head of two flights of stairs. In less than ten minutes, the staircase, and the

passage leading from it to the Hall, were thronged. We feared that persons below might suppose our rooms also filled by the crowd. We therefore requested a lad, who stood foremost, to station himself at the street door and inform the Ladies, that we were on the spot; with which request he readily complied. Five more succeeded in ascending the stairs. They reported an immense crowd, and the staircase thronged to suffocation. After this, we have since learned from our members, that upwards of one hundred of them were refused admission. The tumult continually increased, with horrible execrations, howling, stamping, and finally shrieking with rage.

"They seemed not to dare to enter, notwithstanding their fury, but mounted on each others shoulders, so that a row of hostile heads appeared over the slight partition of half the height of the wall, which divides the Society's room from the landing-place. We requested them to allow the door to be shut; but they could not decide as to whether the request should be granted, and the door was opened and shut with violence, till it hung useless from the upper hinge. Mr Garrison had, previous to the tremendous uproar we now describe, entered the room. 'That's Garrison! that's Garrison!' said they to each other. He offered to address us, if we would allow him, as he had so many times done at the request of the Society. The President refused, fearing for his safety, and he retired at her urgent request. His main purpose was fulfilled, in establishing the precedent, that our friends may be seen at our meetings, popular opinion to the contrary, notwithstanding. He addressed the crowd, as he passed out, requesting them for their own sakes, as gentlemen, not to remain in a position so unbecoming that character. He passed out, and we thought he penetrated through the crowd to the street. We remained perfectly quiet until three o'clock, amid a deafening uproar. When the hour arrived, we desired one of our number to ask them to interrupt us as little as possible, as the meeting was about to be opened. 'Is Mr Thompson here in petticoats?' said one in a disguised voice. We considered the prompt assurances of his absence so constantly given by city authorities, to such illegal interrogatories, ill-judged and cowardly—and we made no reply.

"The President called the meeting to order, and read some appropriate passages of scripture. 'Training's begun! Hurra! here comes Judge Lynch!' shouted the rioters, and the words were passed down the stairs to the crowd in the street. We knelt, and united with the President in prayer. During the few moments so employed, we felt as did Schiller on his death-bed: 'Many things now are clear.' Our souls were strengthened and borne above the violence and insult with which we were surrounded. Our hopes, our faith, our fortitude were increased. We felt grateful that we were accounted worthy thus to express our devotion to TRUTH. We rejoiced that it was our privilege to live in times calling for the exercise of the noblest powers with which God has endowed his creatures; the power to suffer for his righteousness' sake. It was given us to comprehend the minds held forth as examples by the fervent apostle—even 'women, not accepting deliverance, that they might receive a better resurrection.' We saw the very process by which out of the mouth of the weak, 'God ordains strength, to still the enemy and the avenger.' Our prayer was for those in bonds, as bound with them. Our thanksgiving that though there were many to molest, there were none that could make us afraid. There was a composure imparted to us, which, for a time, extended to the multitude, by the untremulous voice which rose, clear and calm, above the tumult. But we prayed for our friends and brethren in a neighbouring state, whom that hour had gathered together, perhaps to die;—for the success of the common cause;—for all throughout the earth who had laid fortune, fame, or life, upon its altar. Here the clamour increased, so that nothing further could be heard. The slight partition began to yield. *The mob hurled missiles at the Lady presiding.* The Secretary rose and began to read her Report, utterly inaudible from the confusion. At this moment Mr Lyman (*the Mayor of Boston*) entered.

"We record no 'imaginary conversation.' The following is, word for word, what passed between him, the President, and other Ladies:—

"*Mr Lyman.* Go home, Ladies, go home.

"*President.* What renders it necessary we should go home?

"*Mr Lyman.* I am the Mayor of the city, and I cannot now explain; but will call upon you this evening.

"*President.* If the Ladies will be seated, we will take the sense of the meeting.

"*Mr Lyman.* Don't stop, Ladies, go home.

"*President.* Will the Ladies listen to a letter addressed to the Society, by Francis Jackson, Esq.

"*Mr Lyman.* Ladies, do you wish to see a scene of bloodshed and confusion? If you do not, go home.

"*One of the Ladies.* Mr Lyman, your personal friends are the instigators of this mob; have you ever used your personal influence with them?

"*Mr Lyman.* I know no personal friends; I am merely an official. Indeed, Ladies, you must retire. It is dangerous to remain.

"*Lady.* If this is the last bulwark of freedom, we may as well die here, as any where.

"*Mr Lyman.* Do you wish to prolong this scene of confusion?

"*President.* Can we pass out safely?

"*Mr Lyman.* If you will go now, I will protect you, but cannot unless you do.'

"A motion was then made to adjourn, which was carried. We passed down the staircase, amid the manifestations of a revengeful brutality. If the worst enemies of *some* we saw, had told us that such unmanly and shameful ideas as they openly expressed, lurked in the most hidden recesses of their minds, we should have disbelieved it. The way was darkened by the crowd that blocked up the windows, so that we could but just discern faces, *but there was no mistake.* We could identify *those faces*, even if we had never seen them before. When we emerged into the open day-light, there went up a roar of rage and contempt, which increased when they saw that we did not intend to separate, but walked in regular procession. They slowly gave way as we came out. As far as we could look either way, the crowd extended—evidently of the so-called 'wealthy and respectable,' 'the moral worth,' the 'influence and standing.' We saw the faces of those we had, till now, thought friends;—men whom we never before met without giving the hand in friendly salutation;—men whom till now we should have called upon for condemnation of ruffianism, with confidence that the appeal would be answered;—men who have repeatedly said they were 'as much Anti-Slavery as we were,' that 'our principles were righteous,' and that they only objected to the rashness of upholding them. Yet they did not, 'like the Priest and the Levite, pass by on the other side;' but waited with looks of satisfaction and approval to see the result."

"We walked rapidly to the house of one of our members. Our numbers increased as we walked, to fifty. Here, after giving thanks to God for his protecting providence, we were proceeding in our usual manner with our customary business, when a friend entered, pale and breathless with haste and excitement, to say that if Mr Thompson were with us, he must go instantly out of town, and to tell us that Mr Garrison was in the hands of the mob;\* and that he saw him dragged in the midst, and so hot a contest going on around him, and such violent blows aimed at his uncovered head, that if he escaped, it would be wonderful. Mr Garrison is regarded as a brother by every one of us; and we could only find relief and composure under this shock, in fervent prayer for his life. At that awful moment we were enabled to devote ALL, even our dearest friends, if God's providence so ordered it, to His cause.

"The question was asked, 'under the solemnity of recent communing with our Maker, do we REpent of what we have done, in view of its immediate consequences; should they be death to ourselves and our friends?' 'No! No!' was the unhesitating answer of Christian faith;—'It is a righteous deed we have done this day.' And we spoke one to another of Him 'who gave us an example that we should follow his steps,' while He knew that they would lead through the strife of infuriated multitudes to ignominious death. It was not for the Slave and his master only that we did it;—the right of association, the right of freely speaking, the right of occupying our own buildings, and walking our own streets,—was denied to ourselves. We might not even meet to agree on earth, touching what we should ask in heaven, lest Christ should be 'in the midst' as a deliverer! It was for our CHILDREN we did it; and we need not now turn conscience-stricken from their trusting gaze; for we have done what lies with us, to preserve them 'an inheritance pure and undefiled, and that fadeth not away.'"

\* This was an unexpected blow. We thought he left the Anti-Slavery rooms before our meeting commenced; but it appears that he would not leave us in peril, having determined, in case of extremity, to secure our safety by taking the fury of the mob on himself. Had we been aware of this, we should not have obeyed the orders of the Mayor.



Although Mr Garrison's account of his treatment by the mob on this occasion, and the excellent letter written to him whilst in prison, by Mr Thompson, were published by the Glasgow Emancipation Society some time ago, we make no apology for inserting, in this place, an extract from Mr Garrison's narrative, and the letter of Mr Thompson entire, deeming both entitled to a more permanent record than has yet been given to them on this side of the Atlantic.

#### MR GARRISON IN THE HANDS OF THE BOSTON MOB.

"Perceiving that it would be impracticable for me or any other person to address the Ladies, and believing, as I was the only male Abolitionist in the Hall, that my presence would serve as a pretext for the mob to annoy the meeting, I held a short colloquy with the excellent President of the Society, telling her that I would withdraw, unless she particularly desired me to stay. It was her earnest wish that I would retire, as well for my own safety, as for the peace of the meeting. She assured me that the Society would resolutely, but calmly, proceed to the transaction of its business, and leave the issue with God. I left the Hall accordingly, and would have left the building, if the staircase had not been crowded to excess. This being impracticable, I retired into the Anti-Slavery Office, (which is separated from the Hall by a board partition,) accompanied by my friend Mr Charles C. Burleigh. It was deemed prudent to lock the door, to prevent the mob from rushing in, and destroying our publications.

"In the meantime, the crowd in the street had augmented from a hundred to thousands. The cry was for 'Thompson! Thompson!' But the Mayor had now arrived, and, addressing the rioters, he assured them that Mr Thompson was not in the city, and besought them to disperse. As well might he have attempted to propitiate a troop of ravenous wolves. None went away; but the tumult continued momentarily to increase. It was apparent, therefore, that the hostility of the throng was not concentrated upon Mr Thompson, but that it was as deadly against the Society and the Anti-Slavery cause.

"Notwithstanding the presence and frantic behaviour of the rioters in the Hall, the meeting of the Society was regularly called to order by the President. She then read a select and exceedingly appropriate portion of Scripture, and offered up a fervent prayer to God for direction and succour, and the forgiveness of enemies and revilers. It was an awful, sublime, and soul-thrilling scene—enough, one would suppose, to melt adamant hearts, and make even fiends of darkness stagger and retreat.

"An assault was now made upon the door of the office, the lower pannel of which was instantly dashed to pieces. Stooping down, and glaring upon me as I sat at the desk, writing an account of the riot to a distant friend, the ruffians cried out, 'There he is! That's Garrison! Out with the scoundrel!' &c. &c. Turning to Mr Burleigh, I said, 'You may as well open the door, and let them come in, and do their worst.' But he, with great presence of mind, went out, locked the door, put the key in his pocket, and by his admirable firmness succeeded in keeping the office safe.

"Two or three constables having cleared the Hall and staircase of the mob, the Mayor came in, and ordered the Ladies to desist, assuring them that he could not any longer guarantee protection, if they did not take immediate advantage of the opportunity to retire from the building. Accordingly they adjourned, to meet at the house of one of their number, for the completion of their business; but as they passed through the crowd, they were greeted with taunts, hisses, and cheers of mobocratic triumph, from 'gentlemen of property and standing, from all parts of the city.' Even their absence did not diminish the throng. Thompson was not there; the Ladies were not there; but 'Garrison is there!' was the cry. 'Garrison! Garrison! We must have Garrison! Out with him! Lynch him!' These, and numberless other exclamations, arose from the multitude.

"It was now apparent, that the multitude would not disperse until I had left the building; and as egress out of the front door was impossible, the Mayor and his assistants, as well as some of my friends, earnestly besought me to effect my escape in the rear of the building.

"Preceded by my faithful and beloved friend, Mr J. R. C., I dropped from a back window on to a shed, and narrowly escaped falling headlong to the ground. We entered into a carpenter's shop, through which we attempted to get into Wilson's Lane, but found our retreat cut off by the mob. They raised a shout as soon as we came in sight, but the workmen promptly closed the door of the shop, kept them at bay for a time, and thus kindly afforded me an opportunity to find some other passage. I told Mr C. it would be futile to attempt to escape—I would go out to the mob, and let them deal with me as they might elect; but he thought it was my duty to avoid them as long as possible. We then went up stairs, and finding a vacancy in one corner of the room, I got into it, and he and a young lad piled up some boards in front of me to shield me from observation. In a few minutes, several ruffians broke into the chamber, who seized Mr C. in a rough manner, and led him out to the view of the mob, saying, 'This is not Garrison, but Garrison's and Thompson's friend, and he says he knows where Garrison is, but won't tell.' Then a shout of exultation was raised by the mob, and what became of him I do not know; though, as I was immediately discovered, I presume he escaped without material injury. On seeing me, three or four of the rioters, uttering a yell, furiously dragged me to the window, with the intention of hurling me from that height to the ground; but one of them relented, and said, 'Don't let us kill him outright.' So they drew me back, and coiled a rope about my body, probably to drag me through the streets. I bowed to the mob, and requesting them to wait patiently until I could descend, went down upon a ladder that was raised for that purpose. I fortunately extricated myself from the rope, and was seized by two or three powerful men, to whose firmness, policy, and muscular energy, I am probably indebted for my preservation. They led me along bareheaded, (for I had lost my hat,) through a mighty crowd, ever and anon shouting, 'He shan't be hurt! You shan't hurt him! Don't hurt him! He is an American,' &c. &c. This seemed to excite sympathy among many of the crowd, and they reiterated the cry, 'He shan't be hurt!' I was thus conducted through Wilson's Lane into State Street, in the rear of the City Hall, over the ground that was stained with the blood of the first martyrs in the cause of Liberty and Independence, by the memorable massacre of 1770, and upon which was proudly unfurled, only a few years since, with joyous acclamations, the beautiful banner presented to the gallant Poles by the young men of Boston! What a scandalous and revolting contrast! My offence was in pleading for Liberty—Liberty for my enslaved countrymen, Coloured though they be—Liberty of speech and of the press for all! And upon that 'consecrated spot' I was made an object of derision and scorn, and my body was denuded of a large portion of its covering, in the presence of thousands of my fellow-citizens! O, base degeneracy from their parent stock!

"Orders were now given to carry me to the Mayor's office in the City Hall. As we approached the south door, the Mayor attempted to protect me by his presence; but as he was unassisted by any show of authority or force, he was quickly thrust aside—and now came a tremendous rush on the part of the mob, to prevent my entering the Hall. For a moment, the conflict was dubious—but my sturdy supporters carried me safely up to the Mayor's room.

"Having had my clothes rent asunder, one individual kindly lent me a pair of pantaloons—another a coat—a third a stock—a fourth a cap, as a substitute for my lost hat. After a consultation of fifteen or twenty minutes, the Mayor and his advisers came to the singular conclusion, that the building would be endangered by my continuing in it, and that the preservation of my life depended upon committing me to jail, ostensibly as a disturber of the peace!! A hack was got in readiness at the door to receive me—and supported by Sheriff Parkman and Ebenezer Bailey, Esq., (the Mayor leading the way,) I succeeded in getting into it without much difficulty, as I was not readily identified in my new garb. Now came a scene that baffles the power of description. As the ocean, lashed into fury by the spirit of the storm, seeks to overwhelm the adventurous barque beneath its mountain waves—so did the mob, enraged by a series of disappointments, rush like a whirlwind upon the frail vehicle in which I sat, and endeavoured to drag me out of it. Escape seemed a physical impossibility. They clung to the wheels—dashed open the doors—seized hold of the horses—and tried to upset the carriage. They were, however, vigorously repulsed by the police—a constable sprang in by my side—the doors were closed—and the driver, lustily using his whip upon the bodies of his horses, and the heads of the rioters, happily made an opening through the crowd, and drove at

a tremendous speed for Leverett Street. But many of the rioters followed even with superior swiftness, and repeatedly attempted to arrest the progress of the horses. To reach the jail by a direct course was found impracticable; and after going in a circuitous direction, and encountering many 'hair-breadth 'scapes,' we drove up to this new and last refuge of liberty and life, when another bold attempt was made to seize me, by the mob—but in vain. In a few moments, I was locked up in a cell, safe from my persecutors, accompanied by two delightful associates, a good conscience and a cheerful mind. In the course of the evening, several of my friends came to my grated window to sympathise and rejoice with me, with whom I held a pleasant conversation until the hour of retirement, when I threw myself upon my prison-bed, and slept tranquilly during the night. In the morning I awoke quite refreshed, and after eating an excellent breakfast, furnished by the kindness of my keeper, I inscribed upon the walls of my cell the following items:—

"William Lloyd Garrison was put into this cell on Wednesday afternoon, October 21, 1835, to save him from the violence of a 'respectable and influential' mob, who sought to destroy him for preaching the abominable and dangerous doctrine, 'all men are created equal,' and that all oppression is odious in the sight of God. 'Hail Columbia!' Cheers for the Autocrat of Russia, and the Sultan of Turkey."

#### "LETTER FROM MR THOMPSON TO MR GARRISON.

"THURSDAY EVENING, *October 22d*, 1835.

"MY VERY DEAR FRIEND,—And fellow-labourer in the cause of freedom for Two Millions Two Hundred and Fifty Thousand American Slaves:

"Since despatching the few hasty lines which I wrote you on receipt of the news of yesterday's proceedings in Boston, I have yielded to a strong impulse to address you a longer communication, more fully expressive of the views and feelings with which the signs of the times have inspired me. I despair, however, of finding words to express adequately the deep sympathy I cherish with you in the midst of your trials and persecutions, and the feelings of my soul as I contemplate passing events, and follow out to its ultimate results, the headlong wickedness of this generation. Surely we can enter somewhat into the experience of the lamenting prophet when he exclaimed, 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins of this people.'

How unutterably affecting is a view of the present aspect of the country. The enslavement of the Coloured population seems to be but one of a hideous host of evils, threatening, in their combined influence, the overthrow of the fairest prospects of this wide republic. Of the Abolition of Slavery I feel certain. Its doom is sealed. I read it in the holy and inflexible resolves of thousands who are coming up to the contest with the spirit of martyrs, and in the strength, and under the leadership of Jehovah. I read it in the blind fury and unmitigated malignity of Southern tyrants and their Northern participants in crime. I read it in the gathering frown, and bursting indignation of Christendom. The consummation of our hopes draws nigh. The times are pregnant with great events. America must witness another revolution, and the second will be far more illustrious in its character and results than the first. The second will be a *moral* revolution. A struggle for higher, holier, more catholic, more patriotic principles; and the weapons of our warfare will not be carnal, but mighty through God to the pulling down of strongholds. During the progress of this latter revolution will be witnessed the advent of 'Liberty,' in the true sense of that now much abused and perverted name.

'O spring to light: auspicious babe, be born!'

While, however, I have no fears respecting the ultimate effectuation of the object so dear to our hearts, I have many fears for the perpetuity of this nation as a Republic—for the continuance of these States as a Union—for the existence of that Constitution, which, properly respected and maintained, would bless this country and the world. These fears do not arise from any tendency to such results in the principles of Abolition in themselves considered. Those principles are conservative of the peace, and happiness, and security of the nation; and, if voluntarily acted upon, would heal many of the feuds and animosities which have endangered the integrity of the Union. My fears are



founded upon the symptoms everywhere exhibited, of an approach to mob-supremacy, and consequent anarchy. In every direction I see the minority prostrate before the majority; who, despite of law, the constitution, and natural equity, put their heel upon the neck of the weaker portion, and perpetrate every enormity in the name of 'public opinion.' 'Public opinion' is at this hour the demon of oppression—harnessing to the ploughshare of ruin, the ignorant and interested opposers of the Truth, in every section of this heaven-favoured, but mob-cursed land. Already the Constitution lies prostrate—an insulted, wounded, and impotent form. A thousand hands are daily uplifted to send assassin daggers to its heart. Look on the pages of the daily press, and say, if traitors to Liberty and the Constitution are not sedulously schooling a hook-winked multitude to commit a suicidal act upon their own boasted freedom? Count (if they can be counted) the disturbances occurring all over the land, and say is not mob-supremacy the order of the day? Where is the freedom of speech? where the right of association? where the security of national conveyances? where the inviolability of personal liberty? where the sanctity of the domestic circle? where the protection of property? where the prerogatives of the judge? where the trial by jury? Gone, or fast disappearing. The minority in every place speak, and write, and meet, and walk, at the peril of their lives. I speak not now exclusively of the Anti-Abolition mania which has more recently displayed itself with all its froth, and foam, and thirst for spoliation and blood. I have in mind the Anti-Mormonism of Missouri, and its accompanying heart-rending persecutions:—the Anti-anti-Masonic fury, with the abduction of Morgan, and its other grim features of destruction and death:—the burning zeal of Anti-Temperance, with its bonfires and effigies, and its innumerable assaults upon persons and property:—the Anti-Gambling and Anti-Insurrection tragedies of Southern States, with their awful waste of human life, and the frequent sacrifice of the blood of innocent victims:—but time would fail to tell of Anti-Whig, and Anti-Jackson, and Anti-Convent, and Anti-Bank, and Anti-Kean, and Anti-Anderson, and Anti-Graham, and Anti-Joel Parker, and Anti-Cheever, and Anti-Coloured School, and Anti-House-of-ill-fame riots, with all the other Anti-men and Anti-women, Anti-black, and Anti-red, and Anti-meat, and Anti-drink riots, and mobs, and persecutions, which have distinguished this age,—this land of Revivals, and Missions, and Bible Societies, and Educational operations, and Liberty, and Independence, and Equality. Suffice it to say, that for some years past, all who have dared to act, or think aloud, in opposition to the will of the majority, have held their property and being dependent on the clemency of a mob. Were I a citizen of this country, and did there seem no escape from such a dreadful state of things—if I did not, on behalf of the righteous and consistent, (for, thank God! there are thousands of such, who cease not day nor night to weep and pray for their country,) hope and believe for brighter days and better deeds, I should choose to own the dominion of the darkest despot that ever sealed the lip of truth, or made the soul of a Slave tremble at his glance. If I must be a Slave—if my lips must wear a padlock—if I must crouch and crawl—let it be before a hereditary tyrant. Let me see around me the symbols of royalty, the bayonets of a standing army, the frowning battlements of a bastille. Let me breathe the air of a country where the divine right of Kings to govern wrong is acknowledged and respected. Let me know what is the sovereign will and pleasure of the one man I am taught to fear and serve. Let me not see my rights, and property, and liberties, scattered to the same breeze that floats the flag of freedom. Let me not be sacrificed to the demon of despotism while laying hold upon the horns of our altar dedicated to 'Freedom and Equality.' I hope, however, for the best. I trust to see the people saved from their infatuation and madness. I look very much to the spread of Anti-Slavery principles for the salvation of the country, for they are the principles of righteous government; they are a foundation for order, and peace, and just laws, and equitable administration, and those who embrace them, will be likely to act wisely and righteously upon other great questions.

"A mob in Boston!! and *such* a mob!!! Thirty Ladies completely routed, and a board six feet by two utterly demolished by 3000 or 4000 respectable ruffians—in broad day-light, and broad cloth! Glorious achievement! and, as it deserved to be—regularly gazetted. Indeed, this noble army of gentlemanly savages had all the customary adjuncts of civilized warfare. There were 'Posts,' and 'Sentinels,' and 'Couriers,' and 'Gazettes,' and a 'Homer' too to celebrate their praise! A mob in Boston! The birth-place of the revolution

—the cradle of Liberty! A mob in Washington (!) Street, Boston, to put down free discussion!!

‘Hung be the Heavens with black!’

“Shrouded in midnight be the height of Bunker. Let the bells of the Old South and Brattle Street be muffled, and let the knell of the country’s boasted honour and liberty be rung. Ye hoary veterans of the revolution! clothe yourselves in sackcloth! strew ashes on your heads, and mourn your country’s downfall:

‘For what is left the patriot here!  
For Greeks a blush—for Greece a tear.’

“Would that you had died, ere the sad truth was demonstrated, that you fought and bled in vain!

“A mob in Boston! O tell it not in St. Petersburg; publish it not in the streets of Constantinople. But it will be told; it will be published. The damning fact will ring through all the haunts of despotism, and will be a cordial to the heart of Metternich, sweet music in the ears of the haughty Czar, and a prophetic note of triumph to the sovereign Pontiff. What American lip will henceforth dare to breathe a sentence of condemnation against the bulls of the Pope, or the edicts of the Autocrat? Should a tongue wag in affected sympathy for the denationalized Pole, the outlawed Greek, the wretched Serf, or any of the priest-ridden or king-ridden victims of Europe, will not a voice come thundering over the billows:—

“‘Base hypocrites! let your charity begin at home; look at your own Carolinas; go, pour the balm of consolation into the broken hearts of your Two Millions of enslaved children; rebuke the murderers of Vicksburg; reckon with the felons of Charleston; restore the contents of rifled mail bags; heal the lacerations still festering on the ploughed backs of your own citizens; dissolve the star chambers of Virginia; tell the confederated assassins of Alabama and Mississippi to disband; call to judgment the barbarians of Baltimore, and Philadelphia, and New York, and Concord, and Haverhill, and Lynn, and Montpelier, and the well-dressed mobocrats of Utica, and Salem, and Boston. Go, ye praters about the soul-destroying ignorance of Romanism, gather again the scattered schools of Canterbury and Canaan; get the clerical minions of Southern taskmasters to rescind their ‘Resolutions’ of withholding knowledge from immortal Americans; rend the veil of legal enactments, by which the beams of light divine are hidden from millions who are left to grope their way through darkness here, to everlasting blackness beyond the grave. Go, shed your ‘patriotic’ tears over the infamy of your country, amidst the ruins of yonder Convent. Go, proud and sentimental Bostonians, preach clemency to the respectable horde, who are dragging forth for immolation one of your citizens. Cease your anathemas against the Vatican, and screw your courage up to resist the worse than papal bulls of Georgia, demanding, at the peril of your ‘bread and butter,’ the ‘heads’ of your citizens, and the passage of gag-laws. Before you rail at arbitrary power in foreign regions, save your own citizens from the felonious interception of their correspondence; and teach the sworn and paid servants of the Republic, the obligations of an oath, and the guaranteed rights of a free people. Send not your banners to Poland, but tear them into shreds, to be distributed to the mob, as halters for your sons. When, next July, you rail at mitres, and croisiers, and sceptres; and denounce the bow-string, and the bayonet, and the faggot; let your hall be decorated with plaited scourges, wet with the blood of the sons of the Pilgrims; let the tar cauldron smoke; the gibbet rear aloft its head; and cats and blood-hounds (the brute auxiliaries of Southern Liberty-men) howl and bark, in unison with the demoniac ravings of a ‘gentlemanly mob;’ while above the orator of the day, and beneath the striped and starry banner, stand forth, in characters of blood, the distinctive mottos of the age:—

DOWN WITH DISCUSSION!  
LYNCH LAW TRIUMPHANT!  
SLAVERY FOR EVER!  
HAIL COLUMBIA!

“‘Before you weep over the wrongs of Greece, go wash the gore out of your national shambles—appease the frantic mother robbed of her only child, the centre of her hopes, and joys, and sympathies—restore to yon desolate husband

the wife of his bosom—abolish the Slave marts of Alexandria,—the human flesh auctions of Richmond and New-Orleans—‘undo the heavy burdens,’ ‘break every yoke,’ and stand forth to the gaze of the world; not steeped in infamy and rank with blood, but in the posture of penitence and prayer, a free and regenerated nation.’

“Such, truly, are the bitter reproaches with which every breeze from a distant land might be justly freighted. How long, in the name of outraged humanity, I ask, how long shall they be deserved? Are the people greedy of a world’s execration? or have they any sense of shame; any blush of patriotism left? Each day the flagrant inconsistency and gross wickedness of the nation, are becoming more widely and correctly known. Already on foreign shores the lovers of corruption and despotism are referring with exultation to the recent bloody dramas in the South, and the pro-Slavery meetings and mobs of the country generally, in proof of the ‘dangerous tendency of democratic principles.’ How long shall the deeds of America, clog the wheels of the car of Universal Freedom? Vain is their boast—acts speak louder than words. While

‘Columbia’s sons are bought and sold;’

while citizens of America are murdered without trial; while person and property are at the mercy of a mob; while city authorities are obliged to make concessions to a bloody-minded multitude, and finally incarcerate unoffending citizens to save them from a violent death; while ‘gentlemen of standing and property,’ are in unholy league to effect the abduction and destruction of a ‘foreigner,’ the head and front of whose offending is, that he is labouring to save the country from its worst foe; while assemblages of highly respectable citizens, comprising large numbers of the clergy, and some of the judges of the land, are interrupted and broke up, and the houses of God in which they met, attacked in open day, by thousands of men armed with all the implements of demolition; while the entire South presents one great scene of Slavery and slaughter; and while the North deeply sympathise with their ‘southern brethren,’ sanction their deeds of felony and murder, and obsequiously do their bidding, by hunting down their own fellow-citizens who dare to plead for equal rights; and, finally, while hundreds of the ministers of Christ of every denomination, are making common cause with the plunderer of his species; yea, themselves reduce God’s image to the level of the brute, and glory in their shame; I say, while these things exist, professions and boasts, are ‘sounding brass;’ men will learn to loathe the name of Republicanism, and deem it synonymous with mob despotism, and the foulest oppression on the face of the globe.

“A word to the opposers of the cause of Emancipation. You must stop in your career of persecution, or proceed to still darker deeds, and wider desolations. At present, you have done nothing but help us. You have, it is true, made a sincere, though impotent attempt to please your masters at the south. The Abolitionists have risen after every attempt to crush them, with greater energy and in greater numbers. They are still speaking; they are still writing; still praying; still weeping; (not over their sufferings, but your sins;) they are working in public and in private, by day and by night; they are sustained by principles you do not (because you *will* not) understand; principles drawn pure from the throne of God; they have meat to eat which you know not of, and live, and are nourished, and are strong, while you wonder that they do not wither under your frown, and fall into annihilation before the thunderbolts of your wrath. Some of you have conversed with them. What think you of the Abolitionists; of their moral courage; their tact in argument; their knowledge of the Scriptures; their interpretation of the constitution? Have you found them ignorant? Have you found them weak? Have you not often been driven to your wit’s end by the probing questions or ready answers of these silly and deluded women and children? How then do you expect to conquer? If finally by the sword, why delay? Commence the work of butchery to-day. Every hour you procrastinate, witnesses an increase of your victims, a defection from your ranks, and an augmentation in numbers and influence of those you wish to destroy. You profess to be republicans. Have you ever asked yourselves what you are doing for the principles you profess to revere? In the name of Sacred Liberty, I call upon you to pause. I conjure you,

‘By every hallowed name,  
That ever led your sires to fame!’—

pause, and see whither your present deeds are tending. Be honest—be just—



just to yourselves, just to us, before you condemn us, still more, before you seek to destroy us. 'Search us, and know our hearts; try us, and know our thoughts, and see if there be any wicked way in us.' Condemn us not unheard. 'Strike, but hear.' Remember, too, that your violence will effect nothing while the Liberty of the Press remains. While the principles and opinions of Abolitionists, as promulgated in their journals, are carried on the wings of the wind over sea and land, you do but give a wider circulation to those principles and opinions by your acts of violence and blood. You awaken the desire—the determination to know and understand what 'these babblers say.' Be prepared, therefore, to violate the constitution, by annihilating the Liberty of the Press.

"In this place it may not be inappropriate to introduce a passage from an able letter, recently addressed by the eloquent M. de Chateaubriand, to the French Chamber of Deputies, while that body were advocating the recent law for imposing severe restrictions on the French press:—

"I could, (says he,) if I wished, crush you under the weight of your origin, and show you to be faithless to yourselves, to your past actions and language. But I spare you the reproaches which the whole world heaps upon you. I call not upon you to give an account of the oaths you have taken. I will merely tell you that you have arrived at the end of your task, and that in the perilous career you have entered upon—following the example of other governments which have met with destruction—you must go on till you arrive at the abyss. You have done nothing till you establish the censorship; nothing but *that* can be efficacious against the liberty of the press. A violent law may kill the man, but the censorship alone kills the idea, and this latter it is which ruins your system. Be prepared, then, to establish the censorship, and be assured, that on the day on which you do establish it, you will perish."

"In concluding this lengthened communication, let me exhort you, my beloved brother, to 'be of good cheer,' and to exercise unwavering confidence in the God you serve—the God of Jacob, and of Elijah, and of Daniel—of all who, with singleness, prefer the faithful discharge of duty, and its consequences, to the suggestions of expediency, and the favour of the world. He is able to deliver you in the hour of peril, and give you the victory over all your enemies. To Him resort for refuge. 'He will be a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.' To all, who with you are waging this holy war, I would say—let not passing events move you. The turbulence and malignity of your opponents prove the potency and purity of your cause. But yesterday the Abolitionists were esteemed few, mean, silly, and contemptible. Now they are of sufficient importance to arouse and fix the attention of the entire country, and earth and hell are ransacked for weapons and recruits, with which to fight the ignorant, imbecile, superannuated, and besotted believers in the doctrines of *Immediate* Emancipation. This is a good sign. An unequivocal compliment to the divinity of your principles. 'Ye are not of the world, therefore the world hateth you. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.' Let your motto be, 'Onwards!' You have already accomplished much. You have awakened the country from its guilty slumber. You can reckon up three hundred Auxiliary Associations, embracing a large portion of the effective moral energy of the land. The Churches of the North are taking right ground upon the question. The principles of Abolition are diffused through most of the seminaries of learning. The Females of America are nobly devoting themselves to this work of mercy, regardless of the malignity of their heartless and unmanly persecutors. Onwards, therefore! A few years will witness an entire change in the sentiments of the American people, and those who are now drawn up in opposition to your philanthropic movement, will blush to acknowledge the dishonourable part they have enacted. A voice from the other side of the Atlantic, says, Onwards! You are supported by the prayers and sympathies of Great Britain. The Abolitionists of the British Empire are with you. They are the friends of the peace, happiness, and glory of your country, and earnestly desire the arrival of the day, when, having achieved a victory over Slavery in this continent, you will join them in efforts for its Abolition throughout the world. While you pray fervently for strength in the day of conflict, pray also for grace to bear yourselves with meekness and charity towards those who oppose you. Pursue your holy object in the spirit of Christ, 'giving no offence in any thing, that the

(cause) be not (justly) blamed, but in all things approving yourselves as the servants of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers, and yet true; as unknown, and yet well known; as dying, and behold you live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'

"Your affectionate friend,

"And devoted fellow-labourer,

"GEORGE THOMPSON."

On the 19th of November, these intrepid Ladies held a meeting for the purpose of finishing the business of their Anniversary. A highly respectable gentleman in Boston, Francis Jackson, Esq., generously lent them his dwelling-house, determined to take the consequences, whatever they might be. The Report says,—

"The number of Ladies present was over a hundred and thirty, among whom were the highly distinguished Miss Harriet Martineau, and her very intelligent companion, Miss Jeffrey, from England, also Mrs THOMPSON, the wife of our inestimable fellow-labourer, George Thompson.

"The meeting was called to order at half-past three o'clock by the President, who read, in an impressive manner, some very appropriate selections from scripture, after which all united in singing 'with the spirit and understanding also,' that well known hymn,—

'Think of our country's glory,  
All dimm'd with Afric's tears,'—

written by the late lamented Miss E. M. Chandler. A very devotional prayer was then offered by the President.

"The record of the doings of the last meeting was now read.

"With the conviction that the most important consideration to us ought ever to be, *not events, but the manner in which we receive them*, the following resolutions, expressive of our thoughts and feelings, regarding the recent outrages, were unanimously passed for insertion in our record of the 'doings of the last meeting.'

"1. *Resolved*, That we have cause for deep gratitude to our Heavenly Father, for his great goodness in preserving our lives from the violence of the thousands who assembled on the 21st (October) to put down the cause of Abolition.

"2. *Resolved*, That though we view the proceedings on that occasion as utterly incompatible with the character of Christians and civilized men, and to be condemned by all the friends of good order, religion, and civil liberty, we yet deem it a sacred duty to pray as we are taught of Christ to do, for our persecutors, 'Father, forgive them, for they know not what they do!'

"3. *Resolved*, That we deeply sympathize with William Lloyd Garrison, our esteemed friend and fellow-labourer for human rights, in all that he has suffered in upholding the holy cause, and view the preservation of his life from the violence attempted by the Pro-Slavery party, with devout thankfulness to Almighty God.

"4. *Resolved*, That the Ladies of Great Britain, in sending to us that noble, powerful, and indefatigable advocate of humanity, GEORGE THOMPSON, have performed an act of kindness and love, which demands a deep and fervent expression of gratitude from all the good; and that we view the effect of his labours in our country during the past year, *as one of the greatest blessings yet recorded in its history, inasmuch as he has been greatly instrumental in arousing the nation to a sense of its true condition.*

"5. *Resolved*, That in a conflict of principles, we believe scripture to teach, that 'there is neither foreigner nor native, male nor female, bond or free; but that all are one in Christ Jesus:' and therefore think ourselves called, in common with man, to *toil and to suffer, as all must who effectually defend the truth.*"

In reporting their labours during the previous year, they say,—

"We have circulated, during the past year, two thousand pamphlets, which have pled for the Slave, silently, but most successfully, as the large addition to our Society will testify."

"We have published an Anti-Slavery handkerchief, which is operating upon many a heart, sowing the seeds of good-will to the Coloured man, in our midst, and causing the spirit to be bowed in prayer for his less favoured brother. We have not forgotten that the needle may be used in the cause of the oppressed in our own land, as well as for suffering Greece, and the benighted millions of India. A show-case has been procured, in which articles of needlework are deposited, to be sold for the benefit of the Society, and we anticipate large accessions to our funds through its instrumentality. We are now endeavouring to open a correspondence with all the Female Anti-Slavery Societies in New England, for the purpose of knowing their methods of operating, so that we may obtain light, and labour to the best advantage. We have also made four individuals life members of the Massachusetts Anti-Slavery Society, namely: Mr and Mrs GEORGE THOMPSON, Rev. Baron Stow, and Rev. Joshua V. Himes.

"To those who feel no interest in the cause of Two Millions of our enslaved brethren and sisters, these labours will doubtless appear very insignificant. But we are content to know that the seed that has been sown, has taken, and is still taking deep root, and bringing forth fruit, in some thirty, in some sixty, and in some an hundred fold. Others tell us, that 'We, as women, have nothing to do with the subject of Slavery; it is a political question.' \* \* \* \* But this cry is only an evasion. It is only raised by those who know the power of the weapons we wield. They know that if the question is discussed in the school-room, at the fire-side, by the way, at the temple of the living God, it cannot fail of overthrowing that wicked and cruel system of oppression which now makes our beloved country a proverb, a by-word, and a hissing to all the nations of the earth. \* \* \* \* We are accused of going too fast; of feeling too deeply. Aye! it is cause of grief to us that we have not felt *more deeply* the situation of the captive, that we have not remembered him that is in bonds, as bound with him. *When* have any of us felt as we *should* feel, were our brother or sister in bondage? We have not come up to the scriptural injunction, of 'doing unto others as we would that they should do unto us.' Alas! we are verily guilty concerning our brother, in that we have seen the anguish of his spirit, when he has besought us, and we have not listened.

"We are determined that the close of another year shall not find us labouring thus lukewarmly for the oppressed, but that it shall behold us, having distributed *millions of tracts*, urging the claims of the cause we have espoused, and praying all within their reach 'to come up to the help of the Lord against the mighty.' We feel that this holy cause *will be triumphant*. It may cost treasure, it may cost the lives of *some* who are standing in the front of this conflict. But be that as it may. The *treasure* is ready,—the *life* is ready, if it *must be* that the cause can go forward *in no other way*. Not that we think it *necessary* for life to be sacrificed, were men to receive the truth in the love of it; but, if *for proclaiming* that truth, we are to be sacrificed, *that sacrifice is ready*. Yes, we will take joyfully the spoiling of our goods, or the loss of life, knowing that in heaven we have a more enduring substance. \* \* \* \* We wish for no weapon of carnal warfare. No; truth, the simple, honest, naked truth, used in the spirit of kindness and love, is all the weapon we desire. We have it, and shall use it, till Slavery is no more, or our lips are silent in death; and if the latter come first, we have taught it to our children, so that they may tread in our footsteps, and the work go forward."

Thus ends the Report of the Boston Female Anti-Slavery Society, for 1835.

During 1836 they went on, increasing in numbers and strength. From the interesting Report which has been received, it appears that the proceedings of the Society, during the past year, have been of great importance. At the



## New England Anti-Slavery Convention, on the 25th of May, 1836—

"Our Society," says the Report, "was then p'edged to pay 1000 dollars to the cause during the present year. Had our ability been equal to our wishes, we should not have named so small a sum. In other good causes in which we are engaged, men pour gifts into our treasuries with what may be termed the gallantry of alms-giving. But this, which demands the remembrance of what they so much wish to forget,—the wrongs done to their brother, before they offer their gift—this is a cause for the support of which we must learn *self-denial, industry, and economy.*"

At p. 26, they say,—

"At our quarterly meeting, on the 14th of July, it was determined to present the subject of Slavery in the District of Columbia, to the consideration of the *Women* of Massachusetts. Fourteen persons volunteered to perform this service, by lodging a copy of a form of petition, with an earnest entreaty to circulate the same, in the hands of at least one person in every town throughout the Commonwealth."

The petition is concise, comprehensive, and fearless. It is worthy of insertion in this document:—

### "PETITION.

"*To the Honourable Senate and House of Representatives, in Congress assembled:*

"The undersigned, women of \_\_\_\_\_, deeply convinced of the sinfulness of Slavery, and keenly aggrieved by its existence in a part of our country over which Congress possesses exclusive jurisdiction, in all cases whatsoever, do most earnestly petition your honourable body, immediately to abolish Slavery in the District of Columbia, and to declare every human being free, who sets foot upon its soil.

"We also respectfully announce our intention to present the same petition yearly, before your honourable body, that it may at least be a 'memorial of us,' that in the holy cause of Human Freedom, 'we have done what we could.'"

We proceed to extract a highly interesting part of the Report:—

"The warm season had now arrived, and with it came, as usual, the summer sojourners from the south. Year after year they have visited New England, and found preachers and editors becoming more and more obsequious, all allusions to the condition of the wronged and insulted Slave, studiously avoided in the domestic circle, and the Northern conscience becoming familiarized with the crime of Slave-holding. They have found nothing to quicken their moral sense, or enlighten their mental darkness. Their pictures of the excellencies of the system began to be looked on with favour, even by those whose boasted knowledge of the philosophy of mind, and the laws of moral being, should have enabled them to detect the false colouring. The knowledge and reverence of righteousness,—the life-giving spirit of a community, as well as the *soul* of an individual, was well nigh lost. From the moment we were aroused to the perception of all this, we resolved, in our feeble measure, to make a direct application of the first principles of Christianity, to the cases of such Slaves as were brought within the sphere of our observation by their masters. This year it seemed to us that the numbers of such were greater than usual. They came with every fresh arrival by the rail-roads and steam-boats. No prejudice against Colour ever being exhibited by the North, though *free* women of colour, of high moral and intellectual character and cultivation, and of those strong powers which no prejudice can entirely crush, have been refused the accommodation of public conveyances, out of deference to the prejudice of the South against freedom. Among those who have received our aid, the case of L. T. is peculiarly interesting, and a few memoranda respecting it are subjoined. She possesses uncommon vigour of thought, and power of expression, and is of

a temperament which would as ill brook the necessary and inseparable distresses of a Slave, (and has probably been as unprofitable as such,) as the most aristocratic woman of the land.

"After her escape from the Tremont house, she was visited by one of our number, who shook hands with her, cordially welcoming her to Freedom, and sketched a plan for her security and maintenance. Lucille distinctly declined this arrangement. She said, the persons who then sheltered her were the first who had ever offered her a home, and from attachment and gratitude she should prefer remaining with them."

"A reward was offered, and a vigorous search kept up for many days. She was in great terror at the idea of being taken, and was compelled to change her quarters frequently, to avoid discovery. At length, her reason gave way under the dreadful excitement, and in this condition she was hunted from one part of the city to another. While we were listening to the report of the American Union for the relief and improvement of the Coloured race, on the evening of July, —, and learning that it proposed to do something to arrest the *foreign* slave-hunter, the distressing intelligence was brought us, that a search was threatened in Belknap-street;\* and that the alarm and indignation of the inhabitants of that part of the town were extreme; as the ruffians who conducted it declared that they would seize and carry off any coloured woman they could find.

"It was at that moment, while penetrated with sympathy for the sufferers, and with grief and shame at the supineness of the community generally, in view of such occurrences, that we resolved to *disinter* the law of Massachusetts. How painfully we felt at that moment, that it was *buried in oblivion*, notwithstanding the public thanksgiving of the year, that 'our soil is unpressed by the footsteps of a slave.'†

"The next circumstances which particularly excited our attention, were those which filled the newspapers, not only in this city, but throughout this region of the country, during the month of August. The following is a faithful statement of them:—

"On Saturday, July 30th, a brig was observed to come to one of the wharves, and suddenly to put back, in consequence, it seemed, of something said to the Captain by a man who was waiting his arrival. Some men of Colour, who observed these proceedings, took a boat, with the intention of going on board. They were ordered off; but on rowing round the vessel, they discovered it to be the Chickasaw, in the *Baltimore* trade, and on further examination, perceived *two women* making signals of distress to them from the cabin windows. They instantly obtained a writ of *habeas corpus*, by which the women were taken from the custody of the Captain, and conveyed to Leverett Street jail; where they were ministered unto by a few who had not forgotten to 'maintain the cause of the innocent,' nor shrunk from the visitation of prisoners, nor neglected the fatherless in their affliction: and who felt the humiliating contrast between what men *do*, and what men *ought* to do;—between the reception they give those who come to them from the South, destitute and distressed, and those who come 'clothed in gay apparel, with gold rings,' standing in no need of their services. We will not sneeringly affirm of these garment fanciers, that 'there is *no* flesh in their obdurate hearts:' we hope it would be more just, as it certainly would be less painful, to say that their views of life, and duty, and God, and humanity, and religion, and salvation, are partial, feeble, and contracted."

"Five members of our Society entered the Court Room about 9 o'clock on Monday morning, and found the prisoners already there, in consultation with their counsel. After the entrance of Judge Shaw, the business commenced with a statement from the counsel for the claimant, that these women were the *property* (!) of John B. Morris, of *Baltimore*; that the Constitution contained a provision by which they must be returned to him, (!!!) and that he (the counsel) demanded a reasonable construction of the Constitution. (!!!!) Mr Sewall, the prisoners' counsel, argued, in opposition, that in the Bill of Rights it was laid down as the basis of the practice of courts of law in Massachusetts, that ALL are born FREE, and have the right of enjoying and defending their LIBERTIES. This elicited slight applause from the audience, who were princi-

\* A part of the city inhabited almost exclusively by Coloured persons.

† Vide Governor Armstrong's thanksgiving proclamation.

pally persons of Colour, which they instantly suppressed, on finding that it was not in order. Judge Shaw arose to give his decision. He observed that he had, as courtesy demanded, listened to the arguments of both gentlemen, though he did not think them applicable to the present case—the question being simply this: Has the Captain of the brig Chickasaw a right to convert his vessel into a prison?—[Here a hurried consultation took place between the agent of the claimant and his counsel, and one of our members, who,—from being also one of the Society of Friends, has had abundant opportunity to observe the course taken by Slave-hunters, in cases like the present,—beckoned to the person who sat nearest to the prisoners, and requested him to tell them to wait for nothing after they should be discharged;—to listen for their discharge, and depart as soon as they received it; as but an instant would intervene before some other means would be resorted to, to detain them.\*] All this occupied but a moment; the messenger walked quietly back to his seat by the prisoners; all parties listened breathlessly for the decision; the Judge still continuing his speech. Our blood stood still as he went on, and the time seemed interminable. ‘Whence it appears,’ he said, at length, ‘that the prisoners must be discharged.’ All rose at the word—the prisoners—the Coloured women who surrounded them—the counsel on both sides. The agent extended his hand to seize them. A spell seemed to hold them in the same position one deeply exciting instant. The next, and the room was empty. A single voice among the crowd said, ‘Go! Go!’ There was no other noise, but the sound of feet, and a slight shriek from one of the women, who fainted in the lobby, and was carried down stairs.

“Most grateful were we for their safety, nor has our satisfaction ever been alloyed on retrospection. *There can be no claim of sanctity for earthly place or presence, though it were ‘tenfold consecrate,’ to check the retreat of an innocent woman, accused of no crime, when violent seizure of her person is threatened by a Slave-hunter.* We see no other course which it would have been right for us, or for these women, to pursue. We think that ‘had they been detained on another process, great reproach would have rested somewhere;’ and that, had we done otherwise than as we did, great reproach would have rested on us. Were all the circumstances again to occur, we should not, as *Christian women*, dare to do otherwise than we have done.

“We sat till the Judge and the officers of the Court had departed, leaving the hall almost empty, and then rose to go out. One of our number, deeply impressed with a sense of the duty of rebuke, which every inhabitant of the Free States owes to every Slave-holder, (and which is so entirely neglected, that Southern ministers and church members have declared, that if Abolitionists really believed their traffic sinful, they would not be so backward in pungently reproving it,) addressed the agent, who was standing where we must necessarily pass him. We preserved the dialogue.

“*Friend.* Thy prey hath escaped thee.—*Mr Turner.* Madam, you are very rude to a stranger.

“*Friend.* What then art thou, who comest here to kidnap women?—*Mr Turner.* I am a member of the Methodist Church, and presume I give much more to the Colonization Society than all of you together.

“*Friend.* Why art thou here then, hunting for those who have colonized themselves? I despise thy conduct and thy Colonization Society alike.

“We left this man, whose life passes in the unchecked, nay, authorized commission of a crime, (which, in another hemisphere, our laws punish with death,) evidently greatly enraged and astonished, that *Woman* should so deeply sympathize with wronged and suffering woman. May the reproof be fastened on his heart, till, by the blessing of the God of the oppressed, he is roused to thought and repentance! He will then thank us for the painful awakening.

“These oppressed and afflicted ones were treated by the members of our Society according to the commands of Christ. They were ‘in prison, and we visited them; naked, and we clothed them; strangers, and we took them in.’

“Accept our imperfect obedience, blessed Saviour, for we did it as unto thee!

“The following minutes of a conversation with one of them, are worth preserving. She said, (speaking of the Agent,) ‘I was surprised to find they called him Turner, in court; for he told me on board the vessel, that his name was William Wilson; and William Wilson, I knew, was a Methodist minister in Maryland; but I had never seen him, and did not know but this man was he. He asked to see my free papers, and as soon as he got them, he destroyed them.

\* The usual course is to detain on charge of theft.



He said I ought to be ashamed to do as I had done. I told him, *No; for I had done nothing wrong.* He said he knew that; but what could I want more than I had always had. Told me that it was but little we wanted here below, for life was short.

"*Question.* Were you ever a Slave? *Answer.* Yes.

"*Q.* Were you happy in Slavery? *A.* No.

"*Q.* Had you a kind master? *A.* Yes; I never was whipped since I was a woman grown.

"*Q.* Why were you not happy then? *A.* Could you live always in horror, and be happy! Master *used* to say he never would sell us; but the price of us is rising every day; people got round him making offers. The Georgia houses were near; Master didn't talk as he used to do about never selling us. Oh! there is nothing but horror to look forward to in Slavery.

"*Q.* Why did you come to the North? *A.* I thought I should not be in danger of falling into Slavery again, if I could but get to the free States. I did not expect to meet such troubles the moment I got here; nor to meet such friends to care for me either.

"*Q.* Did you never hear of Abolitionists? *A.* (As if the word was one she did not understand.) Abolitionists! *A.* No.

"*Q.* Did you ever hear of Colonizationists? *A.* Yes; they always come round us as soon as we get free, and are doing well, to *persuade us to go Liberia.* But they are found out now. They will not deceive many more so.

"*Q.* Can you read? *A.* A little.

"*Q.* Were you ever on a plantation? *A.* Oh yes! but only on a visit. I never could tell you what they suffer. Most of the Slaves that I know are pious. They often meet to pray. Two or three will sometimes get together privately, and pray all night, for deliverance.

"*Q.* But if they do not know that there are any at the North labouring and praying for them, how do they think it is to come? *A.* They are waiting to see God do it for them in some wonderful manner, as he did for the Israelites. No human power can do it. We pray to Him, and have faith in Him only; for the whole world seems to have forgotten us.

"*Q.* Did you use to go to church? *A.* Yes. I am a member of the Methodist Church.

"*Q.* Do you think that all Slaves *ought* to be free? *A.* (Much surprised.) Yes; certainly.

"*Q.* Would there not be danger of the bad tempered ones killing their masters for having kept them so long in Slavery? *A.* (In extreme astonishment.) Why, no indeed! Why should they? All they want is to go free. They are willing to work; they don't want any thing wrong. Kill their masters, for doing right by them!

"*Q.* But is this opinion that they ought to be free, a common one among the Slaves? *A.* (Very solemnly.) Yes. Of course, they all know it is wrong to keep them in Slavery.

"*Q.* What *makes* them think so? *A.* Of course they think so. *It stands to reason.*

"*Q.* Did it not distress you to leave your friends? *A.* Yes; it was a trying thing; but I had rather die than go back.

"*Q.* Would not every thing go to wreck and ruin, if the Slaves were all made free? Would they not be lazy and miserable? *A.* Would they not work better, if they had something to show for it? Just think how it would be with yourself;—except when people get very old—oh, if you would only take it home to yourself, and think what you should suffer to see your old mother obliged to work to the last minute! It does seem as if, when people get quite worn out, they ought not to work.

"In many conversations we had an opportunity of witnessing the nice moral sense and the ardent piety of this woman. We showed her some of the Anti-Slavery publications, and she seemed surprised at the correctness of the description of the condition of Slaves. 'Only,' she added, 'it is impossible to put such dreadful sufferings properly into print.'"

#### IMPORTANT CASE.

"After the excitement produced by this affair had subsided, the *Daily Advertiser*\* published an advertisement, for the apprehension of a Slave, escaped

\* Nathan Hale, editor.

from his master. We were forcibly reminded by it, of our former resolve to seize the first opportunity to test the validity of the BILL OF RIGHTS. It had always been our impression that the laws of Massachusetts would shelter the Slave brought within their local limits by his master; but we found a different idea the prevailing one in the surrounding community, and the popular voice was confirmed to us by nine members of the Boston bar. In Hilliard's 'Elements of Law, a Summary of American Civil Jurisprudence, for the use of Students, Men of Business, and General Readers,' we found it laid down, that 'a Slave, bought in one State, *acquires no rights as a freeman by being brought into another;*' and our minds were more deeply than ever convinced of the necessity of immediately trying to counteract this general idea, so dishonourable to Massachusetts.

"It was at a meeting of the Board, held August 11th, that we were informed by the Vice-President of our Society, that a family in the city, recently from the South, had a child in their keeping presumed to be a Slave; and knowing that it was their intention to return with it to the South, our unanimous opinion was, that it was the duty of those who had come to the knowledge of these facts, to prevent, if possible, such a violation of the rights of the child."

"We decided to claim for her the protection of the laws of Massachusetts, and applied to Ellis Gray Loring, Esq., for his professional aid,—Levin Harris acting as promoter of the suit. The plea for the Commonwealth was conducted, at the first hearing, by Messrs Loring and Sewall, and at the second, by Messrs Loring and Choate. For their admirable arguments, we refer to 'the case of the Slave child Med,'—a pamphlet containing the proceedings on both sides, and the decision of the court.

"At the request of one of our number, who was most active in bringing the case to notice, the little child is called Maria Sommersett. The time is at hand, when even the South will honour the names of Ellis Gray Loring and Chief Justice Shaw, as they are now honoured by all who reverence the worthy memories of Granville Sharpe and of Lord Mansfield."

We transcribe from the pamphlet above referred to, that part of Chief Justice Shaw's decision which secured the freedom of the Slave Med:—

"We are of opinion, that an owner of a Slave in another State, where Slavery is warranted by law, voluntarily bringing such Slave into this State, has no authority to detain him against his will, or to carry him out of the State against his consent, for the purpose of being held in Slavery."

"The grounds of the decision are, that Slavery having been abolished, by the adoption of the Bill of Rights, every person in Massachusetts must be free. The inhabitant of another country, coming to Massachusetts, is under the law of Massachusetts; for the laws of each nation are binding only within its own local limits, and on the high seas, which are common to all nations."

The following beautiful passage occurs towards the conclusion of this valuable Report. With it we shall conclude, for the present, our notice of the Boston Female Society. The cash account of the Society shows an income of upwards of 1000 dollars during the year. On the 22d of December, the Society realized 550 dollars by an Anti-Slavery fair:—

"In reviewing the history of the past year, as it relates to our cause, grateful astonishment at its progress is the prevailing emotion. How many can bear witness, that its power extends even to the conversion of the heart. 'Love the Lord thy God with all thy heart;' give to his righteous character of love and truth an undivided worship. Behold him manifest in the flesh, and instantly follow the perfect example of impartial love—most active where most needed, in behalf of the weak, oppressed by the strong. These are the principles of the Abolitionists. What wonder that on adopting them, the character should be regenerated? How many mistakes in religion, in politics, in opinion, on all subjects, do they rectify! How many of feeble abilities and scanty

opportunities, do they illuminate and strengthen by their wisdom, which is from above. They teach us to do justly to all; to remember that a man is not the less our brother because he is our enemy; to hate nothing but sin, and to see in every apologist of Slavery, one who may yet, in the good providence of God, be most dear to us as a defender of our lofty faith. They teach us how to avoid that spurious charity which would efface moral distinctions; and that our duty to the sinner is, not to palliate, but to pardon;—not to excuse, but to forgive, freely, fully, as we hope to be forgiven."

## NEW YORK FEMALE ANTI-SLAVERY SOCIETY.

In another part of this Report, we have noticed the formation of the above Society. The Society held its first Anniversary in the church in which it was formed, on Thursday, May 12th, 1836. The Report read on the occasion is an eloquent and animating production. What follows is a quotation from it:—

"At an early period, Female Anti-Slavery Societies were formed in many places, and though from its location, ours *should* have been, yet it was not, amongst the first of these. When, however, we were able so to concentrate the Abolition feeling that prevailed amongst the Females of this city, as to combine in an organized form, we succeeded in happily constituting the Society whose first anniversary we are now celebrating, and the influence of whose efforts, we trust, will be found continually increasing, till the last shackle falls from the last Slave—till our country is truly *free*. We cannot advert to the commencement of our career, without referring also to one whose name has been strangely associated with the very extremes of good and ill in character—that illustrious philanthropist whom all Britain honoured for his devotion to the cause of human liberty, while for no worse or better reason, America hunted him from her shores, as a 'felon and a foe.' Feeling as we do, the deep national disgrace incurred by this transaction, and cherishing the most grateful remembrance of the devoted and invaluable services of GEORGE THOMPSON in the cause of American Abolition, we treasure it as one of the most interesting facts in the history of our Society, that we were permitted to enjoy his assistance at its formation. Who that came within the sound of the mighty torrent of his eloquence on that occasion can cease to remember it, or to be impelled by it to untiring action, while Slavery endures?"

"When the fact was ascertained that he had really been driven from amongst us, not so much by his persecutors as his friends, who were unwilling that such blood as his should stain our soil, we deemed it due to ourselves no less than to him, to express to him our deep sympathy, our grief and shame, for what he had suffered in our country, while labouring for her best interests,—and our high estimation of his invaluable services."

The Report then refers to the letter and Resolutions respecting Mr Thompson, which we have already inserted. An additional extract will show how the Society has been engaged:—

"The Society has paid into the Treasury of the National Society, the past year, 325 dollars, 100 dollars of which was raised by the Ladies' Anti-Slavery Sewing Society. They have also distributed Anti-Slavery publications, and circulated petitions to Congress, for the Abolition of Slavery in the District of Columbia, and to the General Assembly, praying for some action in that church on the subject."

This Society has also published a thrilling Address to the Christian Women of America. They say,—

"With the system of Slavery as it now exists in our country, a band of fearless and true-hearted patriots have declared open and eternal war; and as American Females, daughters of the Pilgrim Fathers, and mothers of the future defenders of our beloved land, we have come up with them to the contest, *never* to lay aside our armour until the sacred cause of liberty is triumphant, or we



are sacrificed in the struggle. We have blushed for our country's dishonour, we have wept over our country's guilt, and we can never cease to pray and labour for our country's redemption from this, its foulest stain. Nor are we to be turned aside from our purpose by the often repeated objection that this is a political question, with which we as Females have nothing to do. NOTHING TO DO WITH SLAVERY! Nothing to do in behalf of woman, publicly exposed for sale, under circumstances the most revolting to human nature, of Woman bleeding under the torturing lash, trampled into the very dust of humiliation, scorned, polluted, ruined, both for time and eternity! We are *daughters*, and we must feel for the daughter, who can never know a father's tenderness or a mother's love, who if she is not torn from her parents, constantly sees them subjected to the most agonizing punishments, and who can expect from them neither protection or defence in the preservation of that which should be dearer to her than life. As *wives* we sympathise with the wife, who knows nothing of the marriage covenant, but by the agony she feels when her husband, such only in name, is violently dragged from her side and sent away for ever, while her unutterable misery is mocked and ridiculed by the cruel oppressor. As *mothers*, we feel for her, whose children, heirs only of her wretchedness and degradation, are but articles of merchandise, who breathes the bitter prayer as she kisses the unconscious infant, ere she goes forth to hopeless toil, that it may soon die and be at rest beyond the white man's power. We feel for that miserable mother, doomed as she often is, to drag out a joyless existence, deprived of husband, children, all that could render life and *such* a life tolerable. We have read the injunction which bids us as Christians, remember those in bonds as bound with them, and in these words of the Apostle we find a sanction for all the feeling, all the action, which we deem necessary in ourselves or desirable in others.

We feel that this language is equally applicable to the Christian Women of Britain. So also is the following:—

“To you as an individual, alone in the presence of God, we put the question, how will you *wish* to have felt and acted, when you stand before the Saviour, and the poor unpitied Slave is standing at your side, to tell the story of his wrongs in the ear of Infinite Justice? It will not avail you then, to plead that you did not recognize in the sick, naked, hungry, and thirsty prisoner, the representative of the Great Redeemer. ‘Inasmuch as ye did it not unto one of the *least* of these my brethren, ye did it not unto me.’

“Do not seek to shelter yourself under the plea of limited influence, or inferior abilities. The most immense aggregate is made up of minute particles, which by their union acquire importance. *Do what you can*; throw all your talents, all your influence, into the scale of justice and humanity, and leave the result with Him who often makes use of the simplest means to accomplish his wise and holy purposes.

“*Woman!* Of whatever name or station, gifted by heaven with warm affections, gushing sympathies, stedfast faith, and enduring constancy, come to the help of the millions who lie enslaved, weeping, prostrate at your feet.

“God even our God sitteth in the heavens, and the hearts of the children of men are in his hands. Shall we not ask Him that the conscience of the Slaveholder may be awakened, his stern determination to persevere in wrong given up, and the Slave put in possession of the birthright privileges of his being? Shall we not pray, that the last link of the last chain may be speedily broken, and one universal shout of *freedom* go up from all the inhabitants of our regenerated land? In that blessed day, when the breath of Slavery no longer pollutes the air, nor its footsteps stain our soil, will it be *nothing* to join the song of triumph as it swells from angels in heaven, and the redeemed on earth, to Him whose power hath given us the victory?”

The Philadelphia Ladies' Society have republished the work of the late ELIZABETH HEYRICK of Leicester, one of the Society of Friends, “who originated that idea of *Immediate*

Emancipation, which was adopted by Wilberforce and the English Abolitionists, as the only effective one, and to which may be attributed the wonderful progress of the cause in the United States. It has given a vigorous inspiration to the minds of the humblest individuals, of the most obscure societies. It carries a sense of power with it, which is felt in the most remote region."

The foregoing account of some of the Female Societies in America, will show the rapid progress of the cause, and illustrate the value of Female exertions. Did the limits of this Report admit of it, we might, by a reference to the history of other Societies than those named, prove, that in the midst of ridicule and persecution, the Females of the United States have been enabled to carry on the work of Emancipation with great success; and that opposition and violence have only had a tendency to augment their numbers and strength. Mr Thompson was singularly successful in his efforts to enlist the aid of Females; and though some of the Societies organized by him were originated in circumstances of great peril, they have proceeded from small beginnings to large and flourishing Associations. The Society in Lowell, Massachusetts, formed by Mr Thompson during his second visit—when it will be remembered by many, he narrowly escaped death by the violence of the rabble—numbers considerably more than a thousand members. It would be gratifying to record the many instances of zeal and self-denial furnished by the proceedings of these Societies; but it is impracticable. One fact may not, however, be passed over. The piety and liberality of the individual deserves to be memorialized, for the benefit of all whose attachment to the cause of God and righteous liberty is in danger of becoming weak, or who have not at present discovered in what way they can render service to mankind. The following is an extract from the journal of one of the travelling agents of the American Anti-Slavery Society:—

"Lectured in Northfield, Massachusetts, 4th, 5th, and 8th of January, 1837. A small Society exists here, but the mass of the people is of the *non-committal* policy. I cannot forbear making mention of a young lady in this place, of whom this selfish, and heartless, and Christless world, is hardly worthy. She gave me her donation of 365 cents, (on the cent a day plan,) with the expression of regret that it was *so small*. And yet she supports herself by her needle, and contributes thirty dollars a year to benevolent Societies, besides fifty dollars a year for the support of her relatives. *Eighty dollars* a year in the cause of benevolence, *earned by the needle*! I confess, dear brother, I felt almost ashamed to call myself an Abolitionist. I *thought* that I had remembered those that are in bonds, in some small degree, as bound with them; but I was deeply moved by the example of this dear sister, and I felt myself *baptized anew* in the spirit of suffering, and sacrifice, and crucifixion, for the crushed and bleeding image of my God and Saviour. Surely would the redemption of the captive speedily draw nigh, if all who call themselves Abolitionists, were baptized in the spirit of this sister."

The following is a short speech delivered at the Annual Meeting of the Massachusetts Anti-Slavery Society, by a clergyman of the State. It refers, as will be seen, to the case of a fugitive female Slave, who was able to reach Halifax, Nova Scotia; and being now under the protection of the British Government, is beyond the reach of the wretches who roam over all the free States of the American union, for the purpose of kidnapping those who have escaped from unjust bondage.

"Rev. Moses Thacher asked leave to make a communication to the Society now, because he must leave the city before the afternoon session. He had recently received a letter from a Lady who had recently been held as property. Yes, I'll call her a *Lady* now; she is in the British dominions, in Halifax; she is a Lady *there*, though she be called a Slave here. I have had the pleasure of seeing her, and a more delicate and conscientious Lady I have seldom seen. In the letter of which I speak, she requests me to return her thanks to the citizens of Boston, for the advice, counsel, and assistance they had given her, in gaining her freedom. She is now where she can walk abroad, without fear; she has escaped her pursuers—bloodhounds! I feel that a large portion of these thanks are due to those heroic Ladies, who were able to maintain unbroken ranks, and secure a judicious retreat for their sister, in the hour of peril. A flush of shame comes over my cheeks, that there is not a spot in these United States, where a fugitive from bondage and degradation can be safe; that such a person, guilty of no crime, must flee for protection to the dominions of a power with whom our fathers, but a little while ago, contended for liberty of speech and of the press."

The Glasgow Ladies' Auxiliary Society has, during the past year, been much encouraged by the formation of several Societies in various parts of England, similar in their object and operations to their own. Among these, Newcastle-upon-Tyne, North Shields, and Darlington, deserve to be specially mentioned. From Newcastle, a donation of £20, per Mr Thompson, has been received, and added to the funds of the Society. The Ladies of the Darlington Association have forwarded to America a very excellent Address, in reply to the Appeal sent from the New England Female Anti-Slavery Society to the Women of Great Britain. To the zeal and liberality of one of the Secretaries\* of that Association, the cause is indebted for the republication of a very useful pamphlet by Angelina E. Grimké, of Charleston, South Carolina, with Introduction, Notes, and Appendix, by Mr Thompson. Of this valuable work, the Society has taken 500 copies, nearly the whole of which have been disposed of while this Report has been at press; and they anticipate much good from their circulation. It is confidently expected, that the number of Female Associations will be very greatly increased during the ensuing year.

The Ladies' Society of Edinburgh have, from their forma-

\* In the Appendix will be found an extract of a letter from Miss Grimké, to the Lady here referred to.



tion, steadily prosecuted their great object, and have ever shown the fullest disposition to co-operate with the Glasgow Society.

This Society desire to keep the magnitude of the work in which they are embarked ever in view, and also, the many great interests with which it stands connected. While contemplating the Slavery to be abolished—the prejudice to be overcome—the darkness to be enlightened—and the wretchedness to be relieved, they feel that their sufficiency is in God alone. To Him they would look for wisdom, power, protection, and success. They know that they are acting in conformity with the divine law, and are therefore warranted in looking for the fulfilment of those gracious promises, which are recorded for the encouragement and support of the feeble instruments, which the Great Ruler of the destinies of mankind employs for the accomplishment of his own purposes. They would be grateful for the success which has attended the efforts of the friends of the Slave, in every part of the world, during the past year. In our own country, there has been a diffusion of light on the subject of Universal Emancipation, greater than during any previous year. There has been a general awakening of religious bodies, to a conviction of their solemn duty to undertake the work of moral and Christian remonstrance, with the abettors of Slavery, wherever they exist. A multitude of documents full of cogent reasoning, scriptural illustration, and affectionate appeal, have already been forwarded to the United States. The Society refer to the Report of the Glasgow Emancipation Society, for full proof on this topic. Surely these means will be continued, and that abundantly, both in number and energy, until all the sections of the Christian world are completely arrayed against Slavery, and its manifold evils, and until the wicked system feels the omnipotent influence of the people of God.

In America, the progress of the cause is without an example in the history of human benevolence. From the latest accounts it appears that there are not less than 800 Anti-Slavery Societies. Of these, about 100 are Female. Through the joint liberality of these Associations, upwards of seventy agents are kept constantly travelling and lecturing upon the sinfulness of Slavery and prejudice. By means of Prayer Meetings, Church Conferences, Fast-days, Petitions to Congress, Memorials to Ecclesiastical Assemblies, Religious Newspapers, Public Meetings, and Conventions, the subject is kept fully before the minds of all classes of the community, and the leaven of regeneration is thus universally diffused.

In the midst of their arduous and gigantic labours, our 'Trans-Atlantic brethren and sisters look with earnestness and pressing entreaty to this country, and ask that sympathy with them in their perils and privations—and those remonstrances with their interested, prejudiced, and persecuting opponents—that shall fully demonstrate that the piety and literature of Great Britain are on their side.

The Committee of the Glasgow Ladies' Auxiliary Emancipation Society, cannot conclude this Report, without referring with the liveliest satisfaction to the determination on the part of their esteemed friend, Mr Thompson, still to pursue his truly philanthropic course on behalf of their degraded fellow-beings. They rejoice in the pledge just given by the Glasgow Emancipation Society at its Anniversary Meeting, to continue to support its devoted Agent, in his further efforts in Freedom's hallowed cause; and, animated by kindred feelings, this Committee trust their Female coadjutors in this city, and throughout the kingdom, will sustain the Ladies' Auxiliary of Glasgow, in its desire increasingly to aid the Parent Society in promoting the Cause of Universal Emancipation.

Feeling the deep importance of the object, may we unhesitatingly persevere in the path of duty. As the work is God's, may we ever remember, that without His blessing, all human efforts are unavailing. Praying therefore that He would prosper every well-intended effort for the benefit of the oppressed, may the time speedily arrive, when the suffering and degraded Slave of either sex, and in whatever clime, shall be elevated to that scale of society which the beneficent Creator has destined for them, as candidates equally with ourselves, for a blissful immortality, "through the redemption that is in Christ Jesus."

" Spirit of Freedom, *on !*  
 Oh, pause not in thy flight,  
 Till every clime is won,  
 To worship in thy light.

SPEED *on* thy glorious way,  
 And wake the sleeping lands,—  
 Millions are watching for the ray,  
 And lift to thee their hands.

*On*, till thy name is known,  
 Throughout the peopled earth ;  
*On*, till thou reign'st alone,  
 Man's heritage by birth.

*On*, till from every vale,  
 And where the mountains rise,  
 The beacon lights of LIBERTY  
 Shall kindle to the skies !"

## A P P E N D I X.

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### I.

*Lines written on reading "Right and Wrong in Boston;" containing an account of the Meeting of the Boston Female Anti-Slavery Society, and the Mob which followed, on the 21st October, 1835.*

Unshrinking from the storm—  
Well have ye borne your part,  
With WOMAN's fragile form,  
But more than manhood's heart !  
Faithful to Freedom, when  
Its name was held accursed—  
Faithful, 'midst ruffian men,  
Unto your holy trust.

Oh—steadfast in the Truth !  
Not for yourselves alone,  
Matron and gentle youth—  
Your lofty zeal was shown :—  
For the bondmen of all climes—  
For freedom's last abode—  
For the hope of future times,  
For the birthright gift of God.

For scorned and broken laws—  
For honour and the right—  
For the staked and periled cause  
Of liberty and light.  
For the holy eyes above  
On a world of evil cast—  
For the CHILDREN of your love—  
For the MOTHERS of the past !

Worthy of THEM are ye—  
The Pilgrim wives who dared  
The waste and unknown sea,  
And the hunter's perils shared.  
Worthy of her\*—whose mind  
Triumphant over all,  
Ruler nor priest could bind,  
Nor banishment appal.

\* Mrs Hutchinson, who was banished from the Massachusetts Colony, as the easiest method of confuting her doctrines.



Worthy of her\* who died  
 Martyr to Freedom, where  
 Your 'Commons' verdant pride  
 Opens to sun and air :  
 Upheld at that dread hour  
 By strength which could not fail ;  
 Before whose holy power  
 Bigot and priest turned pale.

God give ye strenth to run  
 Unawed by earth or hell,  
 The race ye have begun  
 So gloriously and well—  
 Until the trumpet call  
 Of Freedom has gone forth,  
 With joy and life to all  
 The bondmen of the earth !

Until IMMORTAL MIND  
 Unshackled walks abroad,  
 And chains no longer bind  
*The image of our God :*  
 Until no captive one  
 Murmurs on land or wave ;  
 And, in his course, the sun  
 Looks down upon no SLAVE !

—From an American Newspaper.

## II.

### *Address of the Boston Female Anti-Slavery Society, to the Women of Massachusetts.*

SISTERS AND FRIENDS,—As *immortal souls*, created by God to know and love him with all our hearts, and our neighbour as ourselves, we owe immediate obedience to his commands, respecting the sinful system of Slavery, beneath which 2,500,000 of our fellow-immortals, children of the same country, are crushed soul and body, in the extremity of degradation and agony.

As *women*, it is incumbent upon us, instantly and always, to labour to increase the knowledge and the love of God, that such concentrated hatred of his character and laws may no longer be so intrenched in *men's* business and bosoms, that they dare not condemn and renounce it.

As *wives* and *mothers*, as *sisters* and *daughters*, we are deeply responsible for the influence we have on the human race. We are bound to exert it; we are bound to urge men to cease to do evil, and learn to do well. We are bound to urge them to regain, defend, and preserve inviolate the rights of all, especially those whom they have most deeply wronged. We are bound to the constant exercise of the only right we ourselves enjoy—the right which our physical weakness renders peculiarly appropriate—the right of petition. We are bound to try how much it can accomplish in the District of Columbia, or we are as verily guilty, touching Slavery, as our brethren and sisters in the Slave-holding States; for Congress possesses power 'to exercise exclusive legislation over the District of Columbia in all cases whatsoever,' by a provision of the Constitution; and by an act of the first Congress, the right of petition was secured to us.

By a *resolution* of the last Congress, that no petition respecting Slavery shall be printed for the information of the members, and that no vote shall be taken on it, by which we may know whether the men we call our representatives are truly such, the whole nation is made to feel the Slave-holder's scourge. The best and noblest of our countrymen, thus seeing, and thus feeling these things, have

\* Mary Dyer, the Quaker Martyr, who was hanged in Boston, 1659, for worshipping God according to the dictates of her conscience.

spoken and acted like freemen.—Oh, let us aid them to rouse the slumbering manhood of the rest! Let us rise in the moral power of womanhood, and give utterance to the voice of outraged mercy, and insulted justice, and eternal truth, and mighty love, and holy freedom; in the name and for the sake of our Saviour; and in the mountain-moving faith, that we can do all things, Christ strengthening us.

Let us petition;—petition, till, even for our importunity, we cannot be denied. Let us know no rest till we have done our utmost to convince the mind, and to obtain the testimony of every woman, in every town, in every county of our Commonwealth, against the horrible Slave-traffic, which makes the District of Columbia a disgrace to the earth, and exhibits in the centre of a Christian country, an unrebuked wickedness, for which no other spot on earth affords a parallel.

To facilitate this, we annex a form of petition, and entreat the aid of every woman whose hand it reaches, to circulate it, (or a better,) rapidly, faithfully, and thoroughly, and to transmit the signatures, as soon as possible, to 46, Washington Street, Boston, addressed to the person whose name, as a member of our Executive Committee, shall be affixed to this Address.

A detail of the mere physical particulars involved in the arrangements of a single Slave-dealer, would show the abolition of Slavery in the ten miles square, to be "a cause worth dying for;" but while our whole country, by deliberately sanctioning such atrocities, stands before God and the world, as the strong-hold of Slavery, while the institutions of the free are daily breaking down under the operation of the Slave-system; while in the best regulated parts of our country, the lives of the free are endangered by an avowal of the principles of the Declaration of Independence; and freedom itself imbittered, because honourable and dignifying industry is stigmatized as *slavish*—while these things are, we must devote ourselves to avert the fearful crisis to which these things are leading. Weak and wicked is the idea, that union in oppression is possible. Every nation that attempts it, "God beholds, and drives asunder;" and has done from the foundation of the world.

*Christian friends*, again we conjure you, by all that woman holds dear and holy, to labour as woman has never yet done, in view of the unutterable destruction which waits visibly round about, to make our land a perpetual desolation, unless the people repent.

Leave no energy unemployed, no righteous means untried. Grudge no expense—yield to no opposition—forget fatigue—til, by the strength of prayer and sacrifice, the spirit of love shall have overcome sectional jealousy, political rivalry, prejudice against colour, cowardly concession of principle, wicked compromise with sin, devotion to gain, and spiritual despotism, which now bear with a mountain's weight upon the Slave. Let but each *woman* in the land do a Christian woman's duty, and the result cannot fail to be his instant, peaceful, unconditional deliverance.—Thus, and thus only, can we hope to deliver our own souls. Only in thus doing, can we hope to hear the voice of Jesus, saying unto us, "Come, ye blessed of my Father!—Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!"

By order of the Boston Female Anti-Slavery Society.

M. W. CHAPMAN, }  
M. AMMIDON, } *Cor. Secretaries.*

July 13th, 1836.

### III.

*Letter from Mrs Child to George Thompson, Esq.*

NEW YORK, 16th October, 1836.

MUCH ESTEEMED FRIEND,—My husband is going to England, and I am not;—but although my own deliberate judgment is in favour of this self-denial, I am grievously disappointed. I *try* to bear in mind that our heavenly Father always knows what is best for us, and that He over-rules every event of our lives for good.

My dear husband is sent out to France by a company formed for the manufacture of beet sugar. The Anti-Slavery Society have nothing to do with his mission; but I think the *cause* is closely identified with it. This simple vegetable, having the colour of blood, without its stain, will prove like the smooth

stone from the brook, which struck the giant in the forehead.—The records of your combats in England are read with intense delight by your friends here.

How I wish that *half* the proofs we have around us of corruption in the Churches, could be conveyed to you in England. One of these proofs came pretty near home, a few months since. My husband's sister, residing in Mount Vernon, Ohio, named her babe George Thompson. Mr Hard, an Episcopal minister, to whose Church the parents belonged, is strongly opposed to the abolitionists; and he declined baptizing the child, lest he should be mobbed! Poor little George still remains without the Christian ordinance. Item 2d, You are doubtless aware, that the Presbyterians, on the first Monday evening in January, are accustomed to pray for the conversion of the world. The Hindoos are prayed for, the Mahometans, the Chinese, &c. &c. &c. In one of our large cities, the question arose, whether, when all others were prayed for, they should likewise pray for the Slaves. It was decided that such an agitating subject had better be avoided; and it *has* been most scrupulously avoided. They pray all around and around the poor Slave, but never mention him. I know this from persons present at the discussion, and I refrain from mentioning names, merely that I may not involve them in trouble. Item 3d, Mr Mines (I am uncertain whether I spell the name right) is the son of a Slave-holder and settled over Laight Street Church. Members of his society tell me that they know very well who will be invited to pray at the prayer meetings and other meetings of the Church; for whoever dares to allude to the poor Slave is never again invited to address the throne of grace.

I am told that the Rev. Mr Broadhead of this city, instead of praying for the Emancipation of the Slaves, publicly prays that Abolition may not creep into his church.

The Rev. Samuel H. Cox preached to-day for our coloured brother, Theodore S. Wright. It was an eloquent and excellent sermon—without *direct* application to the peculiar circumstances of the congregation\* he addressed, but full of pointed and appropriate *allusions*. The church was much crowded. There is a strong effort now being made to build a new church for this good man, and recall him to New York. I do not know whether he would be inclined to accept the call.

I am now on a visit at the house of Doctor A. L. Cox. They are hospitable, kind-hearted friends of all abolitionists; and of you in particular they often speak with great affection.

There is in this city a committee of vigilance to keep watch upon kidnappers, &c. Two instances have come under their observation, of West Indian apprentices, sent here by their masters to be sold at the South! One of the poor fellows was saved by the Committee; but the other is now in bondage. The *Jamaica Watchman* speaks of a brisk emigration of apprentices from one island to another, particularly to Trinidad. This movement excites my jealousy. Trinidad is an easy sail from Texas, where they are smuggling in slaves upon the cheapest possible terms, though from motives of policy they *do* pledge themselves to buy only of United States Slave-holders. I pray you let this matter be looked to. Oh Texas! Texas! How can I describe to you the amount of my anxiety on this subject! If instead of having a free frontier on our South-West, Texas is annexed to the United States, the South will gain an immense accession of political power, and an insatiable market will keep up a forced prosperity in the old Slave States, where the system would soon die a natural death, if it were not for Slave raising.

Are you aware of the immense importance of this crisis? If they get Texas, I had almost said we might as well disband our societies, and fold our hands. *But I still trust in God and England.*

I have left no room to say how often and how kindly we have thought of you. Give my love to Mrs Thompson and the little ones.

Yours most truly,

(Signed,) L. M. CHILD.

George Thompson, Esq., England.

\* A Coloured one.



## IV.

## ADDRESS OF THE DARLINGTON LADIES.

At an Adjourned Meeting of Ladies friendly to the extinction of Slavery and the Slave-trade throughout the world, held in the Friends' Meeting House, Darlington, the following Address was unanimously adopted:—

*To the Members of the Ladies' Anti-Slavery Association in New England,*

DEAR FRIENDS,—We have perused your touching and powerful Appeal to the Women of Great Britain, with an interest which no words can adequately convey. The zeal, fortitude, and Christian spirit you evince, are alike creditable to humanity and religion, and have called forth our strongest feelings of sympathy and anxiety to co-operate with you in the noble work in which you are labouring. We abhor Slavery in every shape, and oppression under every form; and are one with you in heart and in hope, in principle and in purpose, to effect its extinction wherever it exists.

We rejoice in the victory which the long-protracted struggle of Great Britain has achieved, in having at length succeeded to a great extent, in breaking the fetters of Slavery in her own Colonies. But our object is *universal* freedom—the breaking of every yoke, the deliverance of the oppressed, in every kindred, and tongue, and people, and nation.

We regard, therefore, with feelings of the deepest sorrow, the existence of Slavery and the Slave-trade, with all their attendant abominations, in the Southern States of America. Odious as such a system must be, under any circumstances, its existence is doubly deplorable and culpable in a land calling itself free, and amongst a people professing the Christian name.

So glaring an inconsistency must injure the cause of Liberty in the world at large, whilst it affords to the espouser of Infidelity his most cogent argument against our holy religion.

The heart-stirring addresses of George Thompson have been eminently instrumental, in this country, in awakening feelings of abhorrence towards American Slavery. We cannot better convey to you our sentiments on the subject than by saying, that they are in unison with his.

We shall not attempt to give vent to the feelings of regard and esteem which we entertain towards this talented, eloquent, and intrepid champion of the inalienable rights of man. To you he needs no commendation; and his spirit seeks not its solace in the contaminated region of human applause. He aspires after the favour of heaven, and we rejoice in the belief, that all the hardships, labours, and persecutions he has undergone, on behalf of suffering humanity, will be returned a thousand-fold into his bosom, in the rich enjoyment of that peace which shall be his abundant reward in time and eternity.

Dear Sisters,—We congratulate you on the rapid advances which the cause of human freedom is making in your land.

We contemplate, with peculiar delight, the powerful and salutary influence you must exert over public feeling, by the faithful and fearless testimony you bear against the prejudices, corruptions, and oppressions, which disgrace your nation.

Truth and humanity, reason and revelation, are on your side. Your cause must, therefore, eventually triumph. We would encourage you to persevere with unremitting energy, in the use of all Christian efforts, until the meridian splendour of that glorious day, which shall witness the last link to be broken which binds the Slave—until all the odious distinctions, founded on Colour, shall be buried in oblivion, and the injured sons of Africa in your land, restored to the full enjoyment of all the rights and privileges of humanity.

We again offer you the heartfelt assurance, that the great personal sacrifices, the sufferings and persecutions, you are called upon to endure, claim our warmest sympathy; and in conclusion, we would fervently commend you and your righteous cause to the blessing of Him, in the counsels of whose wisdom it is to crown your efforts with victory.

(Signed, on behalf of the meeting,)

ELIZABETH PEASE.

JESSE ELIZABETH WEMYSS.

December 14th, 1836.

## V.

EXTRACT OF A LETTER FROM MISS A. E. GRIMKE, TO ONE OF THE SECRETARIES OF  
THE DARLINGTON LADIES' SOCIETY.

NEW YORK, 3d Month, 17th, 1837.

Thanks to thee my Sister:—thanks to every British woman whose tears are shed over the wrongs of the Coloured, and over the sins of the white American: thanks too for the secret prayers which ascend up to heaven for the relief of the one, and the deep heart-felt repentance of the other. Thanks for that letter of sympathy to my New England sisters; and for the Resolutions passed at the Darlington meeting. As an American—as a native of South Carolina—as one who was cradled in the lap of Slavery, and has drunk, with the sufferer, of the wormwood and the gall in the land of his captivity—as an exile from the home of my fathers—I thank thee; I thank every Briton who is labouring in the great work of man's redemption from the galling yoke of oppression—from the gross darkness and pollution of Heathenism, in this Republican Despotism.

Our fainting hearts are often cheered by the soft-flowing strains of that harp of sympathy which has been touched in yonder father-land, by the hand of your Thompson; and our bosoms swell with gratitude as we catch the sound of Woman's voice across the Atlantic, responding to the sound of freedom which has gone throughout our borders.

We hail you most joyfully as coadjutors in the holy cause.—Of the entire and speedy downfall of the great prison-house of the South I have no doubt; but how as a nation we can escape the judgment of God, I know not. It seems impossible, that such base hypocrisy, such cold-blooded cruelty, such systematized oppression can go unpunished; and I tremble for my country when I remember that "God is just;" and I wonder whether mercy can cover the judgment-seat any longer.

Sometimes I am ready to despair of the South altogether, and to give up all hope of saving her from going down to the grave of nations in insurrection and blood, covered with the pall of infamy, and buried with the roar of the canon and the shout of the warrior.

I solemnly believe that the love of money and the *lust of power*, reign triumphant there, over the fear of death, hell, and the grave; and that there are thousands who, rather than surrender the victims of their avarice and oppression, would encounter all the horrors of St. Domingo. The South will hold on to Slavery with a death-grasp. Men and women could never live in the midst of such a system of abominations, contented and happy in its bosom-sins, without becoming *deeply corrupted* by it. They could not, year after year, "forbear to deliver those who are drawn unto death," without becoming blinded and hardened to their claims as human beings. They could not withhold the Bible and the sacred rite of marriage, and habitually scatter the members of families to the four winds, without becoming dead to the feelings of justice, humanity, and mercy. Therefore, I fear there will be those at the South who will stand like a brazen wall against all the artillery of right and reason, all the fiery darts of ridicule and satire, and the bomb-shells of contempt and scorn, which will soon be poured into this strong-hold of tyranny by Europe and the world.

I despair because I fear the north will not come up to the rescue in time to save the south. Great numbers of our ministers refuse to open their mouths for the dumb; our politicians stand aghast at the thought of a dissolution of the union; our Gallios exclaim in sinful indifference, What has the north to do with Slavery at the south? and multitudes of our women catch from the lip of their fathers, brothers, and sons, the hackneyed excuse, that as Slavery is a *political concern* they ought not to intermeddle with it. These things cause me to despair. Then again, when I look at all that has been done within the last few years, when I see how the storm of free discussion has swept over the polluted waters of Slavery, (as heavy with corruption as the dull waters of that sea of death which sleeps over the ruins of Admah and Zeboim,) and lashed them into foam and fury, causing them, it is true, to cast up mire and dirt like the troubled sea: when I see that we are awaking to a sense of our sin and danger, then "I thank God and take courage," for who can tell whether God "will be gracious" to my country, and yet arise for her deliverance. Is any thing too hard for Him to do? Cannot he save by the few as well as the many? If one Jonah could (under His blessing) bring a Nineveh to repentance, cannot the thousands who have stood

up in our land to plead the cause of the poor, bring us to repent of our blood-guiltiness, and will not such repentance redound to the glory of His own great name?

But I must answer thy inquiries as to what the little band of friends at Dartington can do to help us in our struggle in freedom's cause. Much every way, my Sisters.

I. Give to the Slaves of Republican Americans your sympathy and your prayers. I have great faith in the power of prayer to move the arm which wields the destinies of the world. I have *no* faith in any efforts *without* this spiritual scaling-ladder, by which we can ascend in spirit to the very throne of Jehovah, and present our petitions, through the mediation of Jesus, for his suffering representatives on earth.

II. Keep the subject of American Slavery continually before the British public. Hold it up to view just as you are accustomed to hold up the horrors of Heathen Idolatry, the deluded victims who prostrate themselves under the car of Juggernaut, the heartless mothers who throw their weeping babes into the Ganges, the shrieking widows who offer themselves up on the funeral pile of their husbands. Yes! Tell British Christians that we are *far more* guilty than these, because *we* have a hundred-fold more light. Look too at the immortal minds we are crushing.

III. Your Anti-Slavery Societies may do great good by passing resolutions at your meetings, such as were contained in the paper thou wast so kind as to send me, and by issuing addresses to our societies in Boston, New York, and Philadelphia, or to different classes of individuals amongst us. Northern or southern Women, northern or southern Clergymen, &c. even *Children* may be addressed with great effect now, for they are beginning in the Free States to form themselves into associations, to list the wrongs of the Slave, and to throw their pennies into the coffer of the National Society. Appeals to our Churches must be peculiarly impressive. Send them on the wings of the wind, and "be not weary in well-doing, for you shall reap if you faint not."

IV. If you can give our National Society any pecuniary aid, it will be very acceptable, for they have between 60 and 70 agents in the field, who are constantly travelling about and lecturing. They have gone out weeping, bearing precious seed, and by faith we expect them to return, bringing their sheaves with them. Their salaries are 500 dollars, on an average. Then too are the publishing expenses.

V. Any articles of work will be acceptable and stimulating, I am sure. Above all, keep *our* intrepid champion, George Thompson, in the field. Just so far as he moves England, he helps us. I cannot help hoping, that she will soon be prepared to offer a bonus on free Cotton, Rice, and Sugar.—This will startle the South, more perhaps than any thing that has yet been done. Never fail in any addresses you may send us, to touch on the subject of *cruel prejudice*. The North is awfully guilty on this point, and ought to be rebuked sharply.

\* \* \* \* \*

I need no excuse for being addressed, even by a stranger, when the Slave is concerned. Be assured then of my thanks for thy gratifying letter, and with love and gratitude to thy associates and thyself.

I remain, thine in the cause of the dumb,

ANGELINA E. GRIMKE.

## VI.

### ANECDOTES OF AMERICAN SLAVERY.

A Slave in Georgia sought refuge in the swampy forest from the despotism which he could not brook, and kept himself concealed in places which a refugee slave alone would voluntarily inhabit, until the ragings of hunger overcame him, and he crept back to the plantation.

The overseer received him with wrath, and regardless of his anguish and his entreaties, securing him with cords, flogged him without pity.—The underling's arm grew weary—at length the tortured slave was writhing in his blood. Just then came in the master. He seized the lash, and pursued the outrage. "Pray, Massa," feebly screamed the perishing Slave. What was prayer to the Slave-master! Uncurbed despotism was afloat—who can utter its horrors? The sufferer's cries became more and more feeble, even the convulsions of his quivering



flesh subsided—he felt no more; but the tyrant was inflamed at the passiveness of his object, and swore and drove the lash with more vengeful nerve; but in vain. The spirit had returned to Him who gave it—the voice was silent, and the flesh was dead.

The cause was tried in Milledgeville, the capital of Georgia. I had the account from a public officer who was engaged in the trial. A *white man having been present*, the facts as above stated were proved. But the jury and the judge, as well as the murderer, were Slave-holders. The law was evaded without difficulty; and the murderer walks abroad *without stain*, glorying in the freedom of his country!

C. STUART.

A *kind* Slave-master, in one of the Carolinas, had a large family of various colours, some enslaved, some free. One of the Slaves was his favourite daughter; she grew up beautiful, elegant, and much accomplished. Dying, he willed his heir, her brother, to provide for her handsomely, and make her free. But her brother was a Slave-master, and she was a Slave. He kept and debauched her. It would be unlawful even to speak of such things, were it not taking the part of tyrants to conceal them. At the end of four or five years he got tired of her, and that notorious slave-dealer, Woolfolk, coming down to collect a drove, he sold his sister to him. "There is her cottage," said he to Woolfolk; "she is a violent woman. I don't like to go near her; go and carry her off by yourself." Woolfolk strode into the cottage, told her the fact, and ordered her to prepare. She was dreadfully agitated. He urged her to hasten.—She rose and said, "White man, I don't believe you. I don't believe that my brother would thus sell me and his children. I will not believe unless he come himself." Woolfolk coolly went and required her brother's presence. The seducer, the tyrant, came, and, standing at the door, confirmed the Slave-dealer's report. "And is it true; and have you indeed sold me?" she exclaimed, "is it really possible? Look at this child; don't you see in every feature the lineaments of its father; don't you know that your blood flows in its veins—have you—have you sold me?" The terrible fact was repeated by her master. "These children," she said, with a voice only half articulate, "never shall be Slaves. "Never mind about *that*," said Woolfolk, "go and get ready; I shall only wait a few minutes longer." She retired with her children; the two white men continued alone; they waited—she returned not: they grew tired of waiting, and followed her to her chamber; there they found their victims beyond the reach of human wickedness, bedded in their blood!!

C. STUART.

## A SCENE ON THE OHIO.

STEAM-BOAT NIAGARA, Dec. 1st, 1836.

BROTHER WILLIAMS,—I have just been witnessing a scene which is enough to make humanity weep. I have often heard of chains, of tears, and blood; I have heard your paper speak of husbands being torn from their wives, and parents from their children, to be sold into southern servitude; but, just at this moment, I have been an eye-witness of *all this*; and, as I grasp my pen to drop you a line, my heart beats high with holy indignation: and who, that has a spark of manly feeling, or a drop of human sympathy, would not feel, when he beholds a company of men and women, immortal as the God who made them, loaded with chains, and subject to all the cruelty which man can inflict, only for the crime of having "a skin not coloured like our own?" Learning that there were twenty or thirty Slaves on board, bound for the southern market, I was induced to go down and see if it were true that they were happier and in a better condition than the poor of the free states. But, alas! the tear moistens my paper, as I write the tale of woe! As I approached the unhappy captives, one raised his galling chains, and a tear glistened in his dark eye, and he seemed to say, "Am I not a man and a brother?" With him I had the following conversation, verbatim:—

Where are you going?—*Slave*. To Mississippi, Sir.

Where have you been living?—*Slave*. In Orange county, Virginia.

To whom were you sold?—*Slave*. To that gentleman yonder, (pointing to his present master.)

How much did he give for you.—*Slave*. One thousand dollars, Sir.

What have you got that chain on your hands for?—*Slave*. My master had it put on to keep me from running away.

Don't you like to go to Mississippi?—*Slave*. O no! I rather die than go, and leave my wife and children.

Then you have a family?—*Slave*. O yes, Sir; I have a wife and ten children.

Do you love your wife?—*Slave*. I love my wife as well as any man in the world.

Did your wife feel very bad when you left her?—*Slave*. Indeed, master, she must feel very bad.—She follow me to the blacksmith shop, and see the iron put round my neck, and this chain on my hands, and she cry like she would break her heart. O, I was sorry she come to see me start.

Do you ever expect to see your wife and children?—*Slave*. O no, never in this world.

And are you prepared to meet them in another.—*Slave*. I 'fraid not, master; though I don't want to live.

Well, you must repent of your sins, and believe in Christ, and then you will go to heaven, where there will be no chains nor Slaves.—*Slave*. I will try, master; but I have so much trouble, and think so much about my wife and children, I 'fraid I can't.

To him and the other Slaves I tried to preach Christ. O let it never again be told in Gath, that the Slave is not possessed of all the finer feelings of the soul. We sometimes hear it said that the Slave would not take his liberty if he could get it; and yet here is a man who prefers death to Southern bondage; for he told me himself, he hoped he should die as soon as he got there.

After witnessing this scene, I called some of my friends from the cabin down, to let the galling chains and the eloquent tears of the Slave, speak to them of the sinfulness of that system which reduces man to a thing, and obliterates the image of the blessed God.

Yours, in Gospel bonds,

T. D. B.

"During the winter, at Nashville," says Mr Birney, "a Slaver was driving his train of fellow-beings down to the landing, to put them on board a Steam Boat bound for New Orleans. A mother among them having an infant ten months old to carry in her arms, could not keep pace with the rest. The Slaver waited till she came up to the place where she was standing, he snatched it from her arms, and handing it over to a person who stood by, made him a *present* of it. The mother, bereft in a single moment of her last comfort, was driven on without delay to the boat."—*American Anti-Slavery Record*.

On the side of the oppressor was power, but *she* had no comforter.

"A New Hampshire gentleman went down into Louisiana, many years ago, to take a plantation. He pursued the usual method; borrowing money largely to begin with, paying high interest, and clearing off his debt, year by year, as his crops were sold. He followed another custom there; taking a Quadroon wife: a mistress, in the eye of the law, since there can be no legal marriage between whites and persons of any degree of colour: but, in nature and in reason, the woman he took home was his wife. She was a well-principled, amiable, well-educated woman; and they lived happily together for twenty years. She had only the slightest possible tinge of colour. Knowing the law that the children of Slaves are to follow the fortunes of the mother, she warned her husband that she was not free, her ancestress having been a Slave, and the legal act of manumission having never been performed. The husband promised to look to it, but neglected it. At the end of twenty years one died, and the other shortly followed, leaving daughters; whether two or three I have not been able to ascertain with positive certainty; but I have reason to believe three, of the ages of fifteen, seventeen, and eighteen; beautiful girls, with no perceptible mulatto tinge. The brother of their father came down from New Hampshire to settle his affairs; and he supposed, as every one else did, that the deceased had been wealthy. He was pleased with his nieces, and promised to carry them back with him into New Hampshire, and (as they were to all appearance perfectly white) to introduce them into the society which by education they were fitted for. It appeared, however, that their father had died insolvent. The deficiency was very small; but it was necessary to make an inventory of the effects to deliver to the creditors. This was done by the brother—the execu-

tor. Some of the creditors called on him, and complained that he had not delivered in a faithful inventory. He declared he had. No: the number of Slaves was not accurately set down; he had omitted the daughters. The executor was overwhelmed with horror, and asked time for thought. He went round among the creditors appealing to their mercy; but they answered that these young ladies were 'a first-rate article,' too valuable to be relinquished. He next offered (though he had himself six children, and very little money) all he had for the redemption of his nieces, alleging that it was more than they would bring in the market for house or field labour. This was refused with scorn. It was said that there were other purposes for which the girls would bring more than for field or house labour. The uncle was in despair, and felt strongly tempted to wish their death rather than their surrender to such a fate as was before them. He told them abruptly what was their prospect. He declares that he never before beheld human grief—never before heard the voice of anguish. They never ate, nor slept, nor separated from each other, till the day when they were taken into the New Orleans Slave-market. There they were sold separately at high prices, for the vilest of purposes; and where each is gone no one knows. They are, for the present, lost. But they will arise to the light in the day of retribution."—*Miss Martineau's "Society in America."*

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#### TO WILLIAM LLOYD GARRISON.

FRIEND of mankind! whose single arm  
Was nerved by Afric's hopeless cries,  
Whose trumpet gave the loud alarm  
To ope a guilty nation's eyes.

Who, when their consciences were steeled  
And human souls were counted dross,  
Indignant smote the ringing shield,  
And roused the soldiers of the Cross.

I've watched thy course and marked thee well  
As thou did'st battle with a world;  
And though beset by earth and hell,  
With banner torn, 'twas never furled.

When tempests howled around thy form,  
And blackest night encompassed thee;  
Thy torch was seen amid the storm,  
The beacon-fire of liberty!

Go on, thou chosen child of God;  
Ten thousand angel choirs on high,  
Lean, smiling, from their bright abode,  
To cheer thee on to victory!

Thy little bark the tempest dares,  
And though by adverse winds she's driven;  
Safe is the priceless freight she bears,  
For it is well insured in heaven.

W. C.



## REMEMBER THE SLAVE !

MOTHER ! when around your child  
 You clasp your arms in love,  
 And when with grateful joy you raise  
 Your eyes to God above,

Think of the Negro mother, when  
 Her child is torn away,  
 Sold for a little Slave,—oh then  
 For that poor mother pray !

Father ! whene'er your happy boys  
 You look upon with pride,  
 And pray to see them, when you're old,  
 All blooming by your side,

Think of that father's withered heart,  
 The father of a Slave,  
 Who asks a pitying God to give  
 His little son a grave.

Brothers and sisters ! who with joy  
 Meet round the social hearth,  
 And talk of home and happy days,  
 And laugh in careless mirth,

Remember too the poor young Slave,  
 Who never felt your joy ;  
 Who early old, has never known  
 The bliss to be a boy.

Ye Christians ! ministers of Him  
 Who came to make men free ;  
 When at the Almighty Maker's throne  
 You bend the suppliant knee,

From the deep fountains of your soul,  
 Then let your prayers ascend,  
 For the poor Slave, who hardly knows  
 That God is still his friend.

Let all who know that God is just,  
 That Jesus came to save,  
 Unite in the most holy cause  
 Of the forsaken Slave !

# SUBSCRIPTIONS AND DONATIONS.\*

MRS BLYTH'S BOOK.		1834.	1835.	1836.	1837.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
Mrs Blyth,		0 5 0	0 5 0	0 5 0	
Mrs Farie,		0 2 6	0 2 6	0 2 6	
Mrs King,				0 5 0	
Mrs Lethem,				0 5 0	
Mr M'Keand,		0 2 6	0 2 6	0 2 6	
Mrs A. Robertson,		0 5 0	0 5 0	0 5 0	
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Mrs Tannahill,		0 5 0	0 5 0	0 5 0	

MISS BROWN'S BOOK.		1834.	1835.	1836.	1837.
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E. Brown,		0 2 6	0 5 0	0 5 0	0 5 0
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Mr Colin Frame,		0 2 6			
A Friend,			0 2 6	0 3 0	
A few youn Friends,		0 8 6	0 3 0	0 7 0	
Miss Gray,			0 5 0		
Mrs Hunter,		0 2 6			
Miss Hunter,		0 2 6	0 2 6	0 2 6	
Miss Mary Hunter,			0 2 6		
Mr Jenkine,			0 5 6		
Mr Kirkpatrick,					0 2 6
Miss Miller,		0 2 6	0 2 6	0 2 6	
S. S. Murkland,				0 2 6	
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J. M. M'Gregor,		0 5 0	0 5 0	0 5 0	0 5 0
Miss M'Gregor,		0 2 6	0 2 6	0 2 6	0 2 6
Mrs M'Nee,		0 2 6		0 2 6	0 2 6
Mrs M'Queen,				0 2 6	
Mr Pollock,		0 2 6	0 2 6	0 2 6	
Mrs Robin,		0 2 6			0 2 6
Miss Selkrig,		0 5 0	0 5 0	0 5 0	0 5 0
Mr Shanks,			0 5 0		
Mrs Sinclair,				0 2 6	
Miss Taylor,				0 2 6	
Miss J. Terrace,				0 2 6	0 2 6
Miss Terrace,			0 2 6	0 2 6	0 2 6
A. Thompson,			0 2 6		
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Alice Allan,			0 2 6		
Catharine Allan,			0 2 6		

\* Subscriptions and Donations will be thankfully received by the Treasurer, Mrs Nelson; by the Secretaries, Mrs Brown and Miss Smeal; or by any of the Ladies on the Committee.

	1834.	1835.	1836.	1837.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Jane Frame,	0 2 6	0 2 6	0 2 6	
Friends,	0 3 6			
A Friend,	0 1 0	0 0 6		
Two Friends,	0 2 0			
Mr M'Michael,	0 2 6			
Mrs Neil,	0 2 6	0 2 6	0 2 6	
Mrs Russell,	0 5 0	0 5 0	0 5 0	
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Miss W. Drysdale, do.	0 4 0		0 3 0	
Mr A. Fullarton,	0 10 0			
Mrs Fullarton,		0 5 0	0 5 0	
A Friend,	0 2 6	0 2 6	0 2 6	
A Friend,	0 2 6	0 2 6	0 2 6	
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Miss Craig,	0 2 6			
Miss Duncan,				
A Friend,	0 3 6	0 2 6	0 2 6	0 2 6
A Friend,	0 2 6	0 2 6	0 2 6	0 2 6
A Friend,	0 5 0	0 2 6	0 2 6	
A Friend,	0 2 6		0 2 6	0 2 6
A Friend,	0 1 0	0 1 0	0 1 0	
A Friend,			0 2 6	
Miss J. Kidston,			0 2 6	0 2 6
Mr Naismith,	0 5 0	0 5 0	0 5 0	0 5 0
Mrs Renwick,	0 2 6			0 2 6
Mrs Robertson,	0 2 6	0 2 6	0 2 6	0 2 6
Miss Smith,	0 3 0	0 3 0		0 2 6
Miss Spencer,	0 2 6	0 2 6	0 2 6	0 2 6
Mr Steel,	0 5 0	0 5 0	0 5 0	
Mrs Thomson, Camphill,	1 1 0	1 1 0	1 1 0	
Do. Donation,	1 0 0			
Mrs Watt,	0 2 6			
Mr Waddell,	0 10 0			
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A Friend,	0 1 0		0 1 6	
Mrs Gallie,	0 2 6			
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Alexander Broom,	0 5 0
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	1834. £ s. d.	1835. £ s. d.	1836. £ s. d.	1837. £ s. d.
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Miss Crawford, Langside,	50 0 0	5 0 0		
Miss Craig,	0 2 6			
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A Friend,	0 2 6	0 1 0		
Miss Gillespie,		0 2 6		
Miss Gray,		0 2 6		
Mrs Harley, Garnet Hill,		0 5 0		
Mr Henderson, Durham,	1 0 0			
Miss Henderson, do.	1 0 0			
Mrs James Johnston,		0 10 6		
Collected by do.	0 16 6	4 12 0		
Do. do. sundry dates,		9 7 6		
Misses Kelly,	0 5 0			
Mrs H. Langlands,		0 5 0		
Mrs Leslie and Daughters,	0 10 0		0 10 0	
Mr Malcolm,	0 2 6			
Mrs Mitchell,		0 2 6		
Mrs Morrison,	0 2 6			
Mrs Dr Moffat,	0 5 0			
Mrs Macintyre,	0 5 0			
Mrs M'Gilp,	0 5 0			
Mr Rankine,	0 2 6			
George Robson, per Miss Leslie,		0 10 0		
Mr Rowan,	0 5 0			
Miss Sanderson, per R. Sanderson,	1 1 0			
Miss Shanks,		0 2 6		
Miss Smith, Cambridge Street,		0 2 6		
Mrs Swan, Garnet Hill,		0 5 0		
Peter Virtue,	0 2 6			
Balance from Ladies' Anti-Slavery Society,				
per Mrs Wigham, Treasurer,	4 9 3½			
Mrs Wigham,	0 5 0			
Do. Donation,		2 0 0		
Collected by Miss Campbell,	0 13 6			
Do. Miss Duncan,	0 12 6			
Do. Miss Lancaster,	1 5 0			
MRS NELSON'S BOOK.				
Mrs D. Deans, Port-Dundas,			0 2 6	
A Friend,	0 5 0			
A Friend,	0 2 6			
A Friend,			0 2 6	
Mrs Hadden,	0 5 0		0 10 0	
Mrs Mitchell,			0 2 6	
Mrs Murray, Bowling Bay,			0 5 0	
J. Macneill, London,			1 0 0	
John M'Call,			0 5 0	
Mrs M'Gilp,				0 5 0
Mrs W. M'Target,	0 5 0			
Mrs Nelson,				0 5 0
Mrs Russell, Kilpatrick,	0 2 6		0 2 6	
Mrs Struthers, Regent Street,	0 5 0		0 5 0	
Dr James Watson,	0 10 6			
MISS SMEAL'S BOOK.				
Mary Aitkenhead,	0 2 6			
Thomas Aucott,	0 2 6	0 2 6	0 2 6	0 2 6
Mrs J. Allan,	0 4 0	0 2 6	0 3 6	0 3 0
Peter Aitken,	0 2 6	0 2 6		
Mrs Anderson,		0 5 0		0 2 6
James Armstrong,	0 0 6	0 1 0		
A. Allison,		0 2 6	0 2 6	

	1834.	1835.	1836.	1837.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Miss Janet Alexander,			0 2 6	0 2 6
Miss Arnot,			0 2 6	
John Angus,		0 1 6	0 1 0	
Mrs Brown,	0 10 0	0 10 0		
Miss Brown,	0 2 6			
Mrs Binnie,	0 2 6	0 2 6	0 2 6	0 2 6
Elizabeth Bowman,	0 2 6	0 2 6	0 2 6	0 2 6
Robert Blair,	0 5 0			
Andrew Browning,	0 2 6		0 2 6	0 2 6
John Black,	0 2 6	0 2 6		
David Black,	0 2 6		0 2 6	0 2 6
J. A. Begg,		0 2 6	0 2 6	0 2 6
James Bennet,		0 2 6		
John Buchanan,		0 2 6	0 2 6	0 2 6
Jeremiah Borrows,		0 2 6		0 5 0
Miss Brown, Sawmillfield,			0 2 6	
Miss B.			0 2 6	
R. Brand,				0 2 6
Mrs Craig,	0 2 6	0 2 6	0 2 6	
A. Cameron,	0 2 6	0 2 6	0 2 6	0 2 6
George Cruden,	0 2 6	0 2 6	0 2 6	0 2 6
Marion Cairns,	0 2 6	0 2 6	0 2 6	0 2 6
Miss Craig,			0 2 6	0 2 6
Mrs Currie,			0 2 6	
James Davis,	0 2 6	0 2 6	0 2 6	0 2 6
Mrs Donald, Whitehill,	2 2 0			2 2 0
Mrs Duncan,			0 2 6	0 2 6
A Friend, per Mrs B.	0 10 0			
Do. do.	0 10 0			
A Friend,	0 2 6			
A Friend,	0 5 0	0 5 0	0 5 0	
A Friend,	0 1 0			
A Friend,	0 2 6	0 2 6		
A Friend, (R. D.)	0 2 6		0 5 0	0 5 0
Friends,		0 6 6		
Mrs R. Frame,	0 2 6	0 2 6	0 2 6	0 2 6
Friends, per Agnes Gray,	0 14 0	0 12 0		
A Friend, (F.)	0 2 6			
Hugh Fulton,		0 2 6	0 2 6	0 2 6
James Fleming,		0 5 0	0 5 0	0 5 0
Mrs Ferguson,		0 2 6		
Robert Frame,		0 5 0	0 5 0	
A Friend, (J. C.)			0 2 6	
A Friend, (W. M'N.)	0 2 6			
A Friend, per Miss Craig,			0 2 6	
A Friend, per I. G.		0 1 0		
A Friend,			0 2 6	
Two Friends,		0 4 0		
A Friend, per E. F.				0 1 0
Mrs Galloway,	0 5 0		0 5 0	
Jane Gilmour,	0 2 6	0 2 6	0 2 6	
John Gardner,	0 5 0			
James Grindlay,	0 2 6	0 2 6	0 2 6	0 2 6
Isabella Greig,	0 2 6	0 2 6	0 2 6	0 2 6
Hannah Greig,	0 2 6	0 2 6	0 2 6	0 2 6
Robert Glass,		0 2 6	0 2 6	0 2 6
Mrs Gentle,		0 2 6	0 2 6	0 2 6
Thomas Gray,	0 5 0		0 5 0	
D. & P. Gilmour,	0 3 0	0 2 6	0 2 6	
James Gilmour,			0 2 6	0 2 6
John Greig,		0 2 6		
John Glenny,		0 2 6		
Mr Harvey,	0 2 6			
Mrs Harvey,	0 2 6	0 2 6	0 2 6	0 2 6
Mrs Heugh,	0 5 0			

	1834.	1835.	1836.	1837.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
A. H.	0 5 0			
Robert Hepburn,			0 2 6	0 2 6
Andrew Henderson,				0 2 6
William Jackson,	0 2 6	0 2 6	0 2 6	0 2 6
John Kaye,	0 2 6	0 1 0		
James Kirkland,		0 2 6		
Miss L.	0 3 0			
William Miller,	0 5 0	0 5 0	0 5 0	
M. Mather, M. D.	0 3 0			
James Marshall,	0 2 6	0 2 6	0 2 6	0 2 6
Mrs Murray,		0 5 0		
Elizabeth Maxwell,		0 2 6	0 2 6	0 2 6
Andrew Murrie,		0 2 6		
Mrs Dr Moffat,			0 5 0	0 5 0
Mrs Robert Miller,			0 10 6	0 10 6
Robert Mason, Gallowgate,			0 2 6	
Mary Marchbank,			0 2 6	
Mrs Robert Maxwell,			0 3 0	
Mrs M'Tear,	0 2 6	0 2 6	0 2 6	0 2 6
James H. M'Dougall,	0 2 6			
George M'Kinlay,	0 2 6	0 2 6	0 2 6	0 2 6
Marion M'Kittrick,	0 2 6	0 2 6		0 2 6
John M'Adam,	0 2 6			
Ann M'Donald,		0 1 0		
Mrs Macintyre,			0 5 0	0 5 0
James M'Gill,			0 1 0	
A. M'Kenzie,			0 2 6	
Agnes M'Leod,			0 2 6	
Miss M'Gregor,			0 2 6	
James Norwood,	0 2 6			
James Nelson,			0 2 6	0 2 6
John Paterson,	0 2 6	0 2 6		
Mrs Reid,	0 2 6	0 2 6		0 5 0
Andrew Robertson,	0 5 0	0 5 0	0 5 0	0 5 0
Mrs Robertson,			0 2 6	
Elizabeth Smeal,	0 2 6	0 2 6	0 2 6	0 2 6
Jane Smeal,	0 2 6	0 2 6	0 2 6	
Jane Smeal, Jun.	0 10 0	0 10 0	0 10 0	0 10 0
Janet R. Sharpe,	0 2 6	0 2 6	0 2 6	0 2 6
Mrs Steel,				0 2 6
James Scott,	0 2 6	0 2 6	0 2 6	
Mrs H. Steel,	0 2 6	0 2 6	0 2 6	
James Smith,	0 2 6	0 2 6	0 2 6	0 2 6
Agnes Sutherland,	0 2 6	0 2 6		
Miss Smith,		0 4 0	0 2 6	0 2 6
Miss Jane Smith,			0 2 6	0 2 6
Mrs Sorley,			0 2 6	
John Shaw,			0 2 6	0 2 6
Agnes Shaw,				0 2 6
Mrs Tannahill,	0 2 6	0 2 6		
Robert Thom,	0 2 6	0 2 6	0 5 0	0 5 0
Robert Thallon,	0 2 6	0 2 6	0 2 6	0 2 6
Claud Turner,		0 2 6	0 2 6	0 2 6
T. Watters,	0 2 6			
Mrs Wilson,	0 1 0			
Jane White, Violet Vale,	0 5 0	0 5 0	0 5 0	0 10 0
A. W.	0 2 6			
Mrs R. Wright,	0 2 6	0 2 6	0 2 6	0 2 6
Janet Wright, (aged 5 years,)			0 1 0	0 1 0
John C. Wilson,		0 2 6	0 2 6	0 5 0
Gavin G. Wilson,		0 2 6	0 2 6	0 5 0
Janet Wright, Graeme Street,		0 2 6	0 2 6	0 2 6
Mrs White, per Mrs M'Tear,		0 2 6		
Miss Wallace,			0 2 6	
Thomas White,			0 2 6	
James Wotherspoon,	0 2 6	0 2 6	0 2 6	0 2 6



MISS SMITH'S BOOK.		1834.	1835.	1836.	1837.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
Miss Broom,		0 5 0			
Mrs Kerr,		0 10 6	0 10 6		
Elizabeth Ker,		0 4 0	0 4 0		
Mr Milroy,				0 5 0	
W. Patterson,		0 2 0			
Mr Russell,				0 5 0	
Andrew Stevenson,		0 5 0	0 5 0		
MISS TEMPLETON'S BOOK.					
Mrs Alexander,			0 2 6		
Elizabeth Alexander,				0 2 6	0 2 6
William Balderston,			0 2 6		
Mrs Berry,				0 2 6	
Miss Brodie,			0 2 6		
Mrs Campbell,				0 2 6	0 2 0
Miss Christie,				0 1 6	
Mrs Crichton,			0 2 6	0 2 6	0 2 6
J. Craig,			0 5 0		
Walter Cairns,				0 10 6	
James Dow,		0 2 6	0 2 6		
T. D.			0 2 6		
Mrs Falconer,		0 2 6			
Rev. James Forsyth,				0 2 6	
A Friend, (J. T.)		0 5 0	0 5 0	0 5 0	
A Friend, (R. F. G.)			0 2 6	0 2 6	
A few Friends, per Mrs Martin, Strathmiglo,	1 0 0				
Miss Graham,			0 5 0	0 5 0	
R. G.		0 2 6			
Andrew Hamilton,			0 2 6	0 2 6	0 2 6
Rev. Thomas Hannay,				0 1 0	
Mr Hinshelwood,				0 5 0	
Mrs Hinshelwood,				0 5 0	
Rev. Robert Johnston,				0 2 6	
Mr Kennedy,			0 2 6		
Miss J. Lindsay,				0 3 0	
Rev. John Martin,				0 2 6	
Rev. Thomas Martin, Strathmiglo,				0 2 6	
Miss Moncrieff, do.	1 0 0			0 5 0	
Rev. George Middleton,				0 2 6	
John Morrison,			0 2 6		
Mary Morrison,			0 2 6		
Mr D. Miller,				0 1 0	
Mrs M'Donald,		0 1 6			
Miss M'Farlane,		0 2 6	0 2 6	0 2 6	0 2 6
Rev. A. M'Farlane,			0 5 0		
Peter M'Indoe,		0 2 6			
Mrs M'Indoe,		0 2 6			
Rev. Thomas Macindoe,				0 2 6	
A. M'Leod,		0 2 0			
James M'Nair,		0 2 6	0 2 6	0 2 6	0 2 6
Mrs Dr Perry,				0 2 6	0 2 6
Mrs Russell,				0 2 6	
Miss Rait,				0 2 6	
Mrs Rankine,			0 4 0	0 3 0	
Mrs Rennie,				0 10 0	
Mrs Stewart,		0 2 6	0 2 6	0 2 6	
Mr Skene,				0 5 0	
Miss Smith,			0 2 6		0 2 6
Mrs Simpson,			0 5 0		
Miss Spence,				0 2 6	
Rev. Dr Taylor,				0 2 6	
Andrew Wilson,		0 2 6	0 2 6	0 2 6	
Mr Walker,				0 1 0	
Mrs Westwater,				0 2 0	
G. W.			0 1 0		
Mrs Young,		0 2 6	0 5 0	1 1 0	
J. H. Young,		0 10 6	1 1 0	1 1 0	

## MRS COCHRAN'S BOOK, 1836-7.

Mrs Brown, . . . . .	£0 10 0	Mr Levy, . . . . .	£0 2 6
Mrs Cochran, . . . . .	0 5 0	Mr John M'Aslan, . . . . .	0 5 0
Miss Fisher, . . . . .	0 9 0	Mr M'Aslan, . . . . .	0 10 0
A Friend, . . . . .	0 2 6	Miss Vancouver, . . . . .	0 5 0

## MISS AGNES DRUMMOND'S BOOK, 1836-7.

John Edmondston, . . . . .	0 2 6	A Friend, . . . . .	0 2 0
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## MISS ISABELLA GREIG'S BOOK, 1836-7.

J. Campbell, . . . . .	0 1 0	Mrs Greig, . . . . .	0 1 0
Mrs Christie, . . . . .	0 1 0	Isabella Greig, . . . . .	0 2 6
Mary M'Farlane, . . . . .	0 1 0	Hannah Greig, . . . . .	0 2 6
Mrs Gibson, . . . . .	0 2 6	Thomas Johnston, . . . . .	0 2 6

## MISS CHRISTINA M'LAREN'S BOOK, 1836-7.

Jane Aitken, . . . . .	0 1 0	Alexander M'Laren, . . . . .	0 1 0
Anne Clark, . . . . .	0 1 0	Mrs M'Laren, . . . . .	0 2 6
Mr Fairlie, . . . . .	0 10 6	Christina M'Laren, . . . . .	0 2 6
A Friend, . . . . .	0 2 6	Mr Stalker, . . . . .	0 1 6
Miss Grant, . . . . .	0 2 6	Mr Stevens, . . . . .	0 5 0

## MISS R. WATSON'S BOOK, 1836-7.

Mrs Bland, . . . . .	0 5 0	Elizabeth M'Laren, . . . . .	0 2 6
Miss Edmund, . . . . .	0 2 6	M. Smith, . . . . .	0 3 0
Jessie Edmund, . . . . .	0 2 6	Mrs T. (Paisley,) . . . . .	0 2 6
Miss F. . . . .	0 2 6	Eliza Watson, . . . . .	0 2 6
Friends, . . . . .	0 3 6	Rachel Watson, . . . . .	0 2 6
A Friend, . . . . .	0 5 0	Isabella Watson, . . . . .	0 2 6
Miss Grant, . . . . .	0 5 0		

Miss Brown's Collecting Box, 1836, . . . . .	0 9 6
Mrs Cochran's do. . . . .	0 3 6
Mrs Gallie's do. . . . .	0 4 4
Miss Gibson's do. . . . .	0 4 0
Miss M'Gregor's do. . . . .	0 19 10
Mrs Macintyre's do. . . . .	0 6 6
Miss M'Laren's do. . . . .	0 10 0
Mrs Nelson's do. . . . .	0 2 0
Miss Smeal's do. . . . .	0 8 8
Miss Smith's do. . . . .	0 2 0
Mrs Puller's do. . . . .	0 10 0
Mrs Thompson's do. . . . .	0 13 0
Miss Watson's do. . . . .	0 2 6
Mrs White's do. . . . .	0 11 8

Collected at First Public Meeting of the Society, in Rev. Dr Wardlaw's Chapel, 1834, . . . . . 6 1 6½

Collection at Mr Thompson's Address to the Ladies, in Dr Wardlaw's Chapel, May 6, 1836, . . . . . 13 16 1

Donation from Ladies' Society at Newcastle, per Mr George Thompson, . . . . . 20 0 0

\* \* The above list of Contributors is very deficient, owing to several of the Collectors having removed from town since the commencement of the Society, without leaving their books with the Secretaries.

# TREASURER'S ACCOUNT—GLASGOW LADIES' AUXILIARY EMANCIPATION SOCIETY.

1837.	DR.	CR.
March 13, To Amount of Subscriptions and Donations from 1834 to 1835,*	£107 3 10	March 13, By Donations to the Glasgow Emancipation Society, from 1834 to 1835,.....£ 80 0 0
— Do. 1835 to 1836,.....	53 3 11½	— Do. 1835 to 1836,.....45 15 0
— Do. 1836 to 1837,.....	97 11 10½	— Do. 1836 to 1837,.....80 0 0
— Balance due the Treasurer,.....	0 5 9	— Amount expended on objects connected with this Auxiliary,.....52 10 5
	£258 5 5	£258 5 5

GLASGOW, 13<sup>th</sup> March, 1837.—We have this day examined the above Account, and compared the Vouchers produced, and find it correct,—the Balance due to the Treasurer being Five Shillings and Ninepence.

(Signed,) JAMES M'TEAR.  
WILLIAM SMEAL.

\* This year there was a Donation of £50 from Miss Crawford of Langside.



*The following Works are recommended to the Abolitionists of Great Britain, viz. :—*

BRITAIN AND AMERICA UNITED

IN THE CAUSE OF

UNIVERSAL FREEDOM:

BEING THE

THIRD ANNUAL REPORT

OF THE

GLASGOW EMANCIPATION SOCIETY:

Containing important information relative to the working of the Apprenticeship System in the West Indies; Progress of the Emancipation Cause in the United States; History of the Revolution in Texas; Interesting Movements of Religious Bodies in Great Britain, during the past year; The Speeches delivered at the Annual Meeting, &c. &c. &c.

Glasgow: G. Gallie, Buchanan Street; J. McLeod, Argyll Street; D. Robertson, Trongate; and William Smeal, Gallowgate.

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**HORRORS OF THE NEGRO APPRENTICESHIP-SYSTEM IN THE BRITISH COLONIES:** as detailed at the Public Breakfast given by the citizens of Birmingham, to Mr JOSEPH STURGE, on returning from his benevolent Mission to the West Indies,—*Price Three Half-Pence.*

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**SLAVERY IN AMERICA: A Reprint of an Appeal to the Christian Women of the Slave States of America.** By ANGELINA E. GRIMKE, of Charleston, South Carolina, with Introduction, Notes, and Appendix, by GEORGE THOMPSON. Recommended to the special attention of the Anti-Slavery Females of Great Britain.

Glasgow: Sold by George Gallie, Buchanan Street; David Robertson, Trongate; and William Smeal, 161, Gallowgate.

The following is an extract from Mr Thompson's introduction :—

"Let me now perform the grateful task of introducing to the attention of the Females of Britain, more particularly to the attention of those who are, or have been, the members of Anti-Slavery Societies,

#### THE APPEAL

"To the Christian women of the Southern States of America, to which the foregoing general view of Slavery and the Slave-trade in Christendom, is intended as a preface. The following pages are from the pen of Miss Angelina E. Grimke, of Charleston, South Carolina, (a slave state,) a lady of distinguished family connections, great moral worth, of peculiarly engaging manners, and undoubted piety. It was my privilege to become acquainted with Miss Grimke, during a visit to Philadelphia two years ago. Her fervent zeal in the cause of the slave, blended with a manner peculiarly soft and unostentatious, produced a deep impression upon my mind. I can bear testimony to the high estimation in which she is held by the wise and the good of her native country. She left, I believe, the State of her birth, that she might escape from the polluted atmosphere of Slavery, and mingle with those who sigh and cry for the abominations which are done in the land. With her sister, who shares her zeal, she is devoted to the cause of Abolition, and is at the present time engaged in delivering addresses to select meetings of Females on the subject of slavery. For the production of her pen, now brought under the eye of the British reader, I need do little more than ask a serious perusal. It bears ample evidence of having been dictated by a mind full of yearning pity for "them that are in bonds," and deep solicitude on account of those of the female sex, who stand connected by administration, with the demoralizing system of domestic Slavery. Her pamphlet is characterized by high unbending principle, sound reasoning, just views of the extent of the Divine law, and the spirit of the Gospel, and a tone of exquisitely tender and touching expostulation. It is eminently fitted to affect the conscience of the party addressed. The writer is well acquainted with the chief objections urged against Emancipation and the Abolition movement, and has wisely directed her attention to these. Her book is an able ex-

posure of the fallacies by which it is sought to palliate slavery, and a generous and powerful vindication of the motives and measures of the Immediate Abolitionists. Two or three thousand copies of the Appeal have been sent into the Slave states, and but few of them have been returned. May the blessing of God make them extensively useful! The pamphlet has rendered signal service to the cause in the Northern States. Those who are not convinced by its arguments, are pleased and conciliated by its spirit and temper."

"We rejoice at the heart-stirring Appeal of Angelina E. Grimke. If we had never loved the South and its sons and daughters before, we should love them now for her sake. It is written for southern women; but from *south to north*, it will touch the heart of man and woman alike: we hope great good from its wide circulation, as it is so admirably adapted to the present crisis of the cause."—*Right and Wrong in Boston*, for 1836.

"One remarkable warning has been vouchsafed to the Slave-holder. A woman of strong mind, whose strenuous endeavours to soften the woes of slavery to her own dependants, failed to satisfy her conscience, and relieve her humane affections, has shaken the blood-slaked dust from her feet, and gone to live where every man can call himself his own; and not only to live, but to work there, and to pledge herself to death if necessary, for the overthrow of the system which she abhors, in proportion to her familiarity with it. Whether we are to call her Genius or Calamity, or by her own honoured name of Angelina Grimke, certain it is, that she is rousing into life and energy, many women who were unconscious of Genius, and unvisited by Calamity, but who carry honest and strong human hearts."—*Miss Martineau*.

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**NARRATIVE OF THE CRUEL TREATMENT OF JAMES WILLIAMS, A NEGRO APPRENTICE IN JAMAICA**, from 1st August, 1834, till the purchase of his Freedom in 1837, by JOSEPH STURGE, Esq., of Birmingham; by whom he was brought to England. George Gallie, John M'Leod, and D. Robertson, Booksellers; and William Smeal, Gallowgate, Glasgow.—*Price Twopence*.

**SLAVERY IN AMERICA; or an Inquiry into the Character and Tendency of the American Colonization and the American Anti-Slavery Societies.** By WILLIAM JAY. F. Westly and A. H. Davis, Stationer's Court, London. 4s.

**SLAVERY IN AMERICA; with Notices of the Present State of Slavery and the Slave-Trade throughout the World.** Edited by the Rev. THOMAS PRICE. Published Monthly by George Wightman, 24, Paternoster Row, London. 4d.

**DISCUSSION ON AMERICAN SLAVERY**, between Mr George Thompson of England, and Rev. R. J. Breckinridge of Baltimore, U. S. George Gallie, Glasgow; and W. Oliphant & Son, Edinburgh. 1s. 6d.

**A VOICE TO THE UNITED STATES OF AMERICA, FROM THE METROPOLIS OF SCOTLAND;** being an Account of Various Meetings held in Edinburgh on the subject of American Slavery, upon the return of Mr George Thompson from his Mission to that country. William Oliphant & Son, Edinburgh. 9d.

**HISTORY OF THE FOREIGN SLAVE-TRADE**, from 1807, to 1837. Anti-Slavery Office, 18, Aldermanbury, London. 1s.

**REVIEW OF THE EVIDENCE** given before a Select Committee of the House of Commons, appointed to inquire into the Working of the Apprenticeship System. Hatchard, Piccadilly, London. 1s.

**JOURNAL OF A TOUR IN THE UNITED STATES.** By E. S. ABDEY, Fellow of Jesus College, Cambridge. 3 vols. John Murray, Albemarle Street, London. 30s.

**PICTURE OF SLAVERY IN THE UNITED STATES.** By the Rev. GEORGE BOURNE, for many years a Minister of the Gospel in a Slave-holding State. W. R. M'Phun, Glasgow. 2s.

**LETTERS ON SLAVERY**, addressed to the Cumberland Congregation, Virginia. By the Rev. J. D. PAXTON, their former Pastor. W. Oliphant & Son, Edinburgh; and Hamilton, Adams, & Co., London.

This is a calm, argumentative, and convincing discussion of all the great questions connected with Slavery. It is the work of one possessing an extensive acquaintance with the system, and contains a full exposition of the Scriptural argument.





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